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Art. I. کلیات شیخ سعدی شیرازی بدو جلد

*The whole Works of Sheekh Sâdee of Sheeraz.* 2 Vols. folio. pp. 1062  
By John Herbert Harrington, Esq. (now Puisné Judge in Bengal.)  
Calcutta, at the Hon. Company's Press. 1791. 1795.

THE attention which of late years has been directed to Asiatic literature, and especially to the Persian language, is without doubt to be ascribed, in a great measure, to the talents, zeal, and perseverance of Sir W. Jones. That elegant scholar, not less distinguished by the extent of his erudition than the generosity of his temper, strenuously endeavoured to recommend to the notice of others the objects of his own successful pursuit. Persuaded of the value of treasures at that period almost unknown, he wished to engage new adventurers in the discovery; and was equally anxious to awaken their ambition and facilitate their progress. "The Persian language," says this accomplished writer, "is rich, melodious, and elegant; it has been spoken for many ages by the greatest princes in the politest courts of Asia; and a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing, with equal advantage, the most beautiful and most elevated sentiments. It must seem strange, therefore, that the study of this language should be so little cultivated, at a time when a taste for general and diffusive learning seems universally to prevail; and that the fine productions of a celebrated nation should remain in MS. upon the shelves of our public libraries, without a single admirer who might open their treasures to his countrymen, and display their beauties to the light." *Pref. to Persian Gram.*

This remonstrance, for in this light we may view it, was not altogether in vain. Many of our countrymen, as well in India as in Europe, began to apply themselves with laudable diligence to a study so favourably recommended: yet we have



to lament that, whatever might be the proficiency of individuals, the general interests of polite literature were, in comparison, but little promoted. The acquirement of the language was but a secondary object: the first was the appointments in the service of the East India Company. Many, indeed, who would gladly have studied the Persian on account of its intrinsic excellence and beauty, were deterred from the pursuit, partly by the scarcity and high price of MSS., and partly by the difficulty of reading and understanding them, occasioned by the confused and inaccurate manner in which most of them are written. We have collated many MSS. of the same work, of which no two could be found to agree, either in the order of the treatises, the collocation of the paragraphs, or even in the arrangement of the lines. Add to this, that a vast profusion of various readings, multiplied by the vanity and caprice of successive copyists (who frequently preferred their own sense to that of their author), perplex the eye in every page; insomuch that nothing less than a most intimate acquaintance with the author's genius and phraseology, can possibly lead to a detection of the spurious readings. In many instances, even the collating of a variety of MSS. affords but little assistance, so great and universal is the corruption; and conjectural emendation, the *dernier resort* of a genuine scholar, becomes, in this case, his only refuge.

No man was more capable of estimating the extent of this evil than Sir W. Jones; and to prevent its further progress, as well as to restore, as far as possible, the most esteemed works to their original purity, he proposed the measure of *printing* them, after the best MSS. of each work had been carefully collated. To shew the practicability of this scheme, he printed at Calcutta, in 1788, the small poem of *Leily* and *Mejnoon*, by the poet *Hatafee*, in one volume 8vo. which contains only the Persian text, as amended on the authority of MSS., with a short preface in English. This preface appears to have been the chief inducement to undertaking the present work. "The incorrectness of modern Arabian and Persian MSS." (says this illustrious scholar) "is truly deplorable: nothing can preserve them in a state of accuracy but the art of printing; and if Asiatic literature should ever be generally diffused, it must diffuse itself, as Greek learning was diffused in Italy after the taking of Constantinople, by mere impressions of the best MSS. without versions or comments, which future scholars would add at their leisure to future editions: but no Printer could engage in so expensive a business, without the patronage and purse of monarchs or states, or societies of wealthy individuals, or, at least, without a large public



subscription." Stimulated by this example, as well as convinced by this reasoning, Mr. Harrington published proposals in August, 1788; for publishing by subscription the Persian and Arabic works of the poet and moralist Sâdee. If we judge from the list of subscribers prefixed to the first volume, the encouragement given to this undertaking was poor indeed. Many persons indeed of the first respectability in India, both Natives and Europeans, subscribed, and several took from *two to ten* copies; yet the whole number subscribed for appears not to have exceeded *one hundred and thirty*. Such manifest and proclaimed indifference we cannot but consider as a fatal blow, for the present at least, to all similar undertakings. When a printed edition of the works of one of the most popular and esteemed authors in India, recommended too by such names as Sir W. Jones, Lord Teignmouth, Sir G. H. Barlow, &c. receives such very penurious encouragement, scarcely any individual, however indefatigable or sanguine, will be found bold enough to embark in a similar project, where the expence must be so great, and the sale so limited.

Of the poet and moralist Sâdee very little is known, except from his works; and not much indeed from them. The only original account of this author hitherto known, is contained in the *Toozkerrat ool Shoâra*, or Lives of the Poets, by *Dowlât Shah*, who flourished about 200 years after the poet's death. Other accounts, indeed, are extant, but with the exception of a few traditions, preserved in the *Dufter ool Letaeef*, they are all evidently derived from the work of *Dowlât Shah*. On this subject, Mr. Harrington seems to have collected every thing within his reach: and to those who may have no opportunity of consulting the Persian biographer, or Mr. H.'s publication, the following curious account, extracted from it, cannot be unacceptable.

The proper name of the enlightened Shykh, the most poignant of the eloquent, *Shykh Sâdee*, of *Sheerâz*, was *Mooslih-oo-deen*. The learned bears testimony to his erudition and eminence. He lived a hundred and two years; thirty of which he spent in the acquisition of knowledge; thirty in travel, when he visited the four quarters of the habitable globe; and the remainder in retirement and devotion. He was born during the reign of Atâbuk Sad bin-i-Zungee, by whom, it is said, his father was employed, and thence he derived his surname *Sâdee* [happy, fortunate]. The Dewân of the Shykh has been called the Salt-mine of poets. His studies were commenced in the Nizâmeeah College at Bagdad, under the tuition of Ab-ool-fer'h-ibn-i-Jōzee. The learned Moolhâ Coot'b, of *Sheerâz*, the pupil of Khaujeh Neeser-oo-deen Tōōsee, was his maternal uncle. He made the pilgrimage, at the appointed period, fourteen times.



and generally on foot. He assisted in the wars against the infidels of Rōdm and Hind; saw the distant regions of the earth; and attentively observed the peculiarities of mankind in every clime; as he himself relates in the following couplets: "I have wandered to the various regions of the world, and every where have I associated with every one. I have picked up something in every corner; I have gleaned an ear from every harvest. But no place have I found so pure as Sheerāz; prosperity attend this land of purity." During the period of Sâdee's devout retirement, princes and the great men of his age are said to have visited him. The middle orders of people also held him in the highest degree of veneration, and constantly supplied him with provisions; the remnants of which, after satisfying himself, he suspended in a basket from the window of his house, for the use of the poor wood-cutters. One day a person disguised himself as a wood-cutter with a view of plundering the contents of the Shykh's basket, but on touching it, his hand became withered, on which he called out to the Shykh to relieve him. The latter answered, "If thou art a wood-cutter, where are thy marks of emaciating toil, thy thorn-wounds and hand-blisters? Or, if a robber, where are thy climbing-ropes, thy weapons, and the fortitude which should have restrained thee from crying out?" At length, however, the wretch's intreaties prevailed: he was healed; and also received in charity the viands he had attempted to take by stealth. It is further recorded that a just man, who resided at Sheerāz, had a dream, in which he beheld the empyrean heaven in violent agitation, and, listening to an assemblage of persons who were singing, heard them say, "These verses of Shykh Sâdee are equal to a year's praises and hallelujahs of angels." This induced the holy man, when he awoke, to go immediately to the habitation of the Shykh, whom, on his entrance, he found in a state of extacy, singing one of his own odes, which begins with this couplet: "The foliage of the newly clothed tree, to the eye of the intelligent, in every leaf displays a volume of the works of the Creator." He instantly prostrated himself at the feet of the Shykh, communicated his dream, and congratulated him.

The Shykh was, moreover, eminently endowed with wit and vivacity; and, notwithstanding his religious abstraction, associated with persons of merit, and frequently entertained them by his facetiousness. It is related, that happening, in a bath at Tubreiz (Tauris) to meet Khaujeh Hoomam, a man of learning and rank, who was bathing in great form, he, as is usual with holy men, poured a bason of water over the Khaujeh's head, on which the latter, accosting him by the name of *derwise*, asked him whence he came: he answered from the pure land of Sheerāz. "Strange!" replied the Khaujeh, "the Sheerazecans are more in this city than the dogs." "The reverse of which is the case in my city," rejoined Sâdee; "there the Tubreizians are less than the dogs." The Khaujeh was piqued, and the Shykh seated himself in a corner. Soon afterwards, however, whilst the former was standing before a comely young man who was fanning him after the usual custom, he asked Sâdee whether the poems of Hoomām were read at Sheerāz, and was answered, "Yes, they have the greatest celebrity there." "Do you remember any," said he; Sâdee again replied in the affirmative, and repeated, "Hoomām is the veil between me and my beloved; but the time is come when this shall



removed." The Khaujeh was immediately convinced that the person who addressed him was Sadee ; and the Shykh, on being solemnly questioned, acknowledging himself, he fell at his feet, made apologies for his behaviour, and took him to his house, where he entertained him with magnificent hospitality. It may be observed the Khaujeh's ghuz'ls (odes) were elegant, as are the Shykh's Caseedehs (elegies).

The Shykh died at Sheeraz, in the reign of Atabuk Mohummud Shah bin-i-Mozuffur-i-Seleghur Shah, bin-i-Sad, bin-i-Zungee ; and an eminent person has recorded the date of his decease, in the following stanza. "It was the night of Friday, in the month of Shewal, in the year of Arabia 690 ; when the pure soul of Sadee spread her eagle wing, and fled from her corporeal tabernacle." His burial place is in a delightful situation, adorned with fountains and buildings ; and is held in the greatest veneration.'

Thus far Dowlat Shah. What follows is from a recent work by Alee Ibraheem Khan, an eminent scholar and highly respectable magistrate of the city of Benaris.

'The proper name of this illustrious person was *Mooslih-aa-deen*. He was of the number of men of eminence, distinguished by their piety, and celebrated for their perfections. The king of his time being Sad-bin-i-Zungee he took the surname *Sadee* (fortunate, prosperous.) During the first part of his life he studied under Shykh Abool-fer'h-ibn-i Jōzee in the Nezameeah College at Bagdad. In the Kholāsut ool-ashâar it is related that the Shykh meeting Hukeem-i-Nezāree in the bazar of Sheeraz, and seeing him to be a person of eminence, asked him whence he came ; to which the other answering, from Khorasan, the Shykh replied, "do you remember any of the poetry of Sâdee?" yes, rejoined the Hukeem, and repeated, "Sâdee loves the new sprung-down and not the common pack thread." The Shykh then asked if he recollected any of Nezaree's poetry, and was again answered in the affirmative by Hukeem, who also repeated the following couplet of his own, "Rumour gives it out that I have forsaken wine, but gross is the calumny ; what have I to do with repentance"? Sadee's discernment immediately perceived that it was Nezaree himself who spoke ; and he embraced him, took him to his house, and for some time entertained him with the utmost hospitality. At length when Nezaree departed, he said to one of Sadee's servants, "your master should not treat his guests as he has treated me : if he comes to me at Khorāsān he will know the proper manner of receiving them." After this Sadee went to Khorāsān, and visiting Nezaree, was served by him, on the first day, with some boiled milk ; on the second, with some toasted bread ; and on the third, with a piece of meat. "In this manner," said the Hukeem, "I can entertain you for years ; whereas the expensive hospitality I received from you could not have continued many days."

'The merits of Sadee are too well known to require praise, or further exposition. He was a disciple of Shykh Adb-ool Cādir of Geelān, and once performed the pilgrimage with him ; after which he repeated it fourteen different times. A sight of the rarities of different cities, experience of the vicissitudes of life, interviews with illustrious Shykh, the acquisition of both theoretical and practical knowledge, and the refresh-



ment of his palate with water from the mouth of the exalted Saint Khizer, are a few of the noble rewards which crowned his travels. Authors of genius have named his elegant dewân or collection of poems, the salt-mine of poets; and judges of the beauties of language regard him as an inspired writer. Thus Moollâ Jamee says, "In poetry there are three persons inspired, although it has been said there shall be no future Prophet; and it is agreed these three are the whole, *Firdōsee*, *Anweree*, and *Sâdee*. Moreover, the learned have not pointed out any books more distinguished for their advantages to the present and future state of mankind, in prose or in verse, than the *Goolistân* and *Bōstân*; nor is it concealed from the decorators of the tree of poesy, that the Ghuz'l was first planted in the soil of captivating language by this eminent bard.

'In fine, Sadee, according to some, lived a hundred and twenty years; and after passing the latter part of his life in retirement, died, in the 691st year of the Hijree, (A. C. 1292) at Sheeraz where his remains were interred, and a tomb was erected over them, which is celebrated under the name of Sadeeah. His works, which contain a variety of poems, and numerous excellences, consist of near twenty thousand Stanzas.'

From the scantiness of Alee Ibraheem Khan's account, it appears evident that few particulars can be added to the facts and fables reported by Dowlat Shah; as the poet has been forgotten in the celebrity of his works. The following incident, however, is recorded by himself in the *Gulistan*.

'Having become weary of the company of my friends at Damascus, I retired into the desert at Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoly, to dig clay, along with some Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, recollected me, asked me how I came there, and in what manner I spent my time? I answered, "I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed; conjecture then what must now be my situation, forced to assemble with wretches worse than brutes. To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with a hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill natured, quarrelsome, obstinate, and abusive; so that she destroyed my happiness in the way that has been said. A bad woman in the house of a good man is his hell in this world. Take care how you connect yourself with woman; Defend us, O Lord, from this fiery trial. Once she reproached me, saying, "Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars." I answered, "Yes, he ransomed me for ten dinars, and put me into your hands for a hundred. I have heard that a certain great man delivered a sheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring sheep complained of him, saying, "You delivered me from the claws of a



wolf, but I have seen you at length act the part of the very wolf towards me.”

To these particulars we will add some observations of Capt. W. Franklin, made on a tour from Beugal to Persia, in 1786-7, which, as Mr. H. remarks, ‘describe the present state of Sâ-dee’s tomb at Sheeraz, and the reverence still paid to his memory, at the same time that they exhibit the wretched condition to which the delightful country of Persia has been reduced by the evils of a bad government.’

‘A mile to the eastward of Dil Gushâee, is the tomb of the celebrated Shykh Sâdee aforementioned, situated at the foot of the mountains that bound Sheeraz to the N. E, and is a large square building, at the upper end of which are two alcoves, recesses in the wall; that on the right hand is the tomb of the Shykh, just in the state it was when he was buried, built of stone six feet in length and two and a half in breadth: on the sides of it are engraved many sentences in the old Nuskhi character, relating to the poet and his works. On the top of the tomb is a covering of painted wood, black and gold, on which is an ode of the Shykh’s, written in the modern Nustaleek character, and on removing this board is perceived the empty stone coffin in which the Shykh was buried. This the religious, who come here, take care to strew with flowers, rosaries, and various relics. On the top of the tomb is placed, for the inspection of all who visit there, a manuscript copy of the Shykh’s works, most elegantly transcribed. On the sides of the walls are many Persian verses, written by those who have at different times visited the place.

‘The building is now going to ruin, and unless repaired must soon fall entirely to decay. It is much to be regretted that the uncertain state of affairs in the country will not admit of any one’s being at the expence of repairing it. Men who are to day in authority and power are perhaps to-morrow seized on and dragged to prison, nor can any one depend upon the fate of the ensuing day. Adjoining to this building are the graves of many religious men, who have been buried here at their own request.”

It does not appear that Sâdee himself made any regular collection of his own works. They probably existed only in scattered portions at the time of his death; the larger works excepted, such as the *Gulistan* and *Boostan*, which, no doubt, had been often transcribed and widely diffused long before. Even now the greater part of his works are most frequently met with in detached portions, particularly those already named, as well as the *Caseedys* and *Gazls*. The *Kuleear*, or complete collection, seems to have been first formed in the year of the Hijreh 734, about 40 years after Sâdee’s death. The compiler was *Alee ben i Ahmed*, of Beesetoon: and the *Collections* we meet with in MS. are generally of his edition. From this the printed copy before us is correctly taken.



The works of Sâdee are written in Arabic and Persian; but the major part in Persian: some are in prose, some in verse, and some a mixture of both. The subjects are various; but all possess a moral tendency, and frequently inculcate the purest sentiments of the Mohammedan faith. From his travels, Sâdee had acquired a very extensive knowledge of men and manners; and the many amusing and instructive *Hakâeets* or anecdotes, with which his works abound, have doubtless been derived from the same source. In some of these, he candidly tells his own failings; although sufficiently attentive to shew himself to advantage whenever he has a fair opportunity.

The *Dewan* of Sâdee, says Alee ben Ahmed, consists of 22 Sections, which are the following. i. *Risâlât*, or Tracts. First *Risaleh*, or Tract, *Deebâjeh*, or Preface. ii. Second *Risâleh*, *Mujulis i Khumseh*, or the five discourses. iii. Third *Risâleh*, *Sexâ i Sâheb i Deewân*, Questions of the Lord of the *Dewan*. iv. Fourth *Risâleh*, *Der Ak'l o Ishk*, on Love and Reason. v. Fifth *Risâleh*, *Der Neseehut Melook*, or Advice to Princes. vi. Sixth *Risâleh*, *Der tucreeat i Sêliseh*, the three Narratives. vii. *Gulistân*, the Rose Garden. viii. *Boostân*, the Orchard. ix. *Casâeed i Arabee*, Arabic Idylls. x. *Casâeed i Farsee*, Persian Idylls. xi. *Merâsee*, Elegies. xii. *Mulamât*, Compounds, viz. of Arabic and Persian; what Sir Wm. Jones calls, *the Rays of Light*. xiii. *Turjeeât*, the book of Restoration Poems with *Burdens*, 23 gazls in number, consisting of from 9 to 13 couplets, all ending with the same verse. xiv. *Ty-yebât*, plain unornamented odes. xv. *Bedâyâ*, Rhetorical Odes. xvi. *Khooâteem*, Seals, or Conclusions. Final Odes. xvii. *Guzleeât Cudeem*, ancient or primitive Odes. xviii. *Sâhibeeyeh*, Lordships, Odes to Shums-od-deen. xix. *Mucuttâât*, Fragments, or Abbreviations. xx. *Khubeesât*, Impurities or Jests. With this book is included the *Mushahât* and *Mejâlis i Huzl*, of which some make a 7th *Risâleh*. xxi. *Rubeâyât*, Tetrastick or Quartain Verses. xxii. *Mufredât*, Distichs, i. e. two line verses.

In this collection, and, indeed, in every other *Kuleeat* or collection which has fallen under our notice, the *Pund Nâmeh* is omitted: nor do we think, however excellent, that it is a genuine work of our poet. Yet, as Mr. H. found it generally attributed to this author, and as within a late period it has been printed at Calcutta with an English version, under the title, "*The Pund Nameh, a Compendium of Ethics translated from the Persian of Sheekh Sâdee of Sheeraz,*" he was sufficiently justified in receiving it into the present collection. This edition is divided into two volumes. The first volume



contains the *Gulistan*, *Boostan*, and *Pund Nameh*. The second comprehends what may properly be called the *Deewan*, or Book of Poems, consisting of the Idylls, Elegies, Odes, and the other miscellaneous pieces mentioned in the preceding list.

In the preface, Mr. Harrington gives us to understand, that, though this work was superintended by himself, yet the merit of it chiefly belongs to *Moulavee Mohammed Rasheed*, a native of Bengal, eminently distinguished by his extensive knowledge of the Arabic language and literature. This gentleman, it appears, collated several copies, and formed a text, *ut potuit*, from the whole. Hence the Persian scholar may expect to meet with a variety of readings in this printed edition, not acknowledged by any single manuscript. Whoever, indeed, considers the observations already made on the state of Persian and Arabic MSS. will at once conclude, that very superior abilities were requisite for the undertaking; and that no one, perhaps, but a learned native, was qualified to perform it with any tolerable success.

The types used for this edition are the Nustaleek, which appear to considerable advantage; the paper is a fine writing paper, and the typography is in general well executed. A strange fancy, however, appears to have possessed the editor, in printing the *Boostan* and *Pund Nameh*. To make all the lines of these two books of standard length, this Procrustes has actually dislimbed and drawn out many of the words into separate letters: and, having thus conformed the dislocated victims to his arbitrary measurement, has left it to the humane surgery of the reader to reduce them as he can. This ingenious plan, we have no doubt, will, in the hands of many, give birth to an edifying variety of original associations. Words without number may be excogitated by an industrious puzzle-pated scholar, that the poet never dreamt of; and these ad libitum combinations may be made to produce certain changes not altogether unimportant in the sense. We consider this as the greatest blemish in a work, on the printing of which we heartily congratulate every oriental scholar.

But it may, perhaps, be asked, what advantage can this edition boast over a correct MS. copy of the *Kuleeat*, since from the inconsiderable number printed, the distance of place, and the very few that have been or can be imported, it is quite improbable that the printed edition will sell even so low as an elegant MS. copy. We answer, first, the printed edition is more valuable, because more perfect: many of the MSS. are deficient in words, lines, often couplets, and sometimes



even in the smaller *tracts*; Sir Wm. Jones never met with a collection of Sâdee's works that had the *Mulumâat*. The printed copy, on the contrary, contains every thing attributed to this poet. In the next place, the MS. copies differ widely among themselves; as no *standard text* can be formed of any work, while it continues in MS. and is frequently transcribed. But in the present instance a standard text is formed from a collation of the best MSS. by a very judicious and learned native; who was deemed competent to the office by the ablest judges, and who has undoubtedly performed it, although much is still left for future collation, with discernment and care. It is not indeed presuming too far, to affirm, that the text of Sâdee, as here constituted, equals, in point of correctness, the *editio princeps* of any Greek writer whatever, even of such as proceeded from the presses of Aldus or Stephens. A third advantage of this edition, printed with clear types and on excellent paper, over the best written MSS. lies in its superior legibility: and, fourthly, the Arabic poems, and the quotations, which in Sâdee are very numerous, are printed here with singular correctness; a part of the work rendered still more valuable by the careful employment of the *vowel points*, not merely in the Arabic Idylls, and those parts of the *Mulumâat* where Arabic is used, but in every instance where even a line of that language occurs. In this department, the skill of *Alee ben Ahmed*, in Arabic composition, is conspicuous. The Arabic, besides having the vowel points, is distinguished from the Persian, by being printed in the *Niskh* character; while the rest of the work, as we have before observed, is in the *Nustaleek*.

The principal works of Sâdee, besides his *Odes*, are the *Gulistan* and *Boostan*. Of the former we shall, at present, say nothing; as we hope shortly to notice the new edition of that work printed at Calcutta, by Mr. Fr. Gladwin.

The *Boostan*, like the *Gulistan*, is a collection of moral and political pieces, both in prose and verse. The style of this composition is pure and pleasing; and it is agreeably diversified with useful maxims and amusing anecdotes. The writer every where speaks as a man who feels his authority to expose vice wherever found, and however distinguished,—in the dervesh and the sultan—in the widest extremes of its dominion, in all the gradations of civil and religious society. A friend to truth, he deprives hypocrisy of her mask, and holds her up to contempt and derision. An advocate for liberty, he lashes with deserved severity those guilty monarchs, who abuse their unlimited power for purposes of oppression; and, while living under the unmixed despotism of an eastern



government, advances maxims of political freedom, which, a century or two ago, would not have been endured by any country in Europe.

Of the contents of the Boostan, Sâdee gives a short analysis in his Introduction, which we shall present to the reader in English.

‘When I constructed this royal palace, I made in it ten doors. The *first* leads to justice, the government of an empire, and the fear of God. At the *second*, I have laid the foundation of that gratitude which the successful ought to offer to the Almighty. The *third* points to love, its enthusiasm and its transports, but not that degrading passion to which man becomes a voluntary slave. The *fourth* is the path to humility. The *fifth* to resignation. The *sixth* leads to the praise of renowned recluses. The *seventh* to the management of worldly affairs. The *eighth* to the commendation of contentment. The *ninth*, the righteous road, conducts to repentance. The *tenth* leads to prayer, and concludes the book.’  
Vol. I. fol. 96.

Dr. Franklin's fable against persecution, in imitation of the scripture style, is well known; and some have been led to question its originality. Several sources of imitation have been pointed out, and the Boostan of Sâdee among the rest. A gentleman at Calcutta, in the year 1789, was the first, we believe, who made this remark; and to shew the ground of his conjecture, he printed Dr. F.'s Fable and the Hakaet from the Boostan, in the first volume of the New Asiatic Miscellany. That Dr. Franklin did *not* understand *Persian* is certain. That he *might* have met with a translation, however, of some parts of the Boostan in France or elsewhere, is highly probable. For the reader's amusement we shall place the Doctor's fable and the *Hakaet* to which he is supposed to have been indebted, with a few alterations from the Calcutta copy, in parallel columns, thus enabling our readers to judge for themselves. Whatever reverence we may feel for the talents and the integrity of Dr. F. we must own the coincidence appears to us far too complete to be accidental. The original commences with the following couplet:

Dr. Franklin's Parable, in imitation of  
the Style of the Holy Scriptures.

Story from the Boostan of Sâdee.

شنیدم که یک هفته ابن السبیل  
نیامد بمهوان سرای خلیل

“And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun; and behold a man bent with age, coming from the way of the wilderness, leaning on a staff: and Abraham arose and met him, and said unto him, turn in, I pray thee, and wash thy feet, and tarry all

‘I have heard that once during a whole week, no son of the road (traveller) came to the hospitable dwelling of the friend of God, (Abraham) whose amiable mind led him to observe it as a rule not to eat in the morning, unless some needy person arrived from a journey.



night; and thou shalt arise early in the morning, and go on thy way. And the man said, nay, for I will abide under this tree. But Abraham pressed him greatly; so he turned, and they went in unto the tent. And Abraham baked unleavened bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, the creator of heaven and earth? And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made unto myself a god, which abideth always in my house, and provideth me with all things. And Abraham's zeal was kindled against the man; and he arose, and fell upon him, and drove him forth with blows into the wilderness.

"And God called unto Abraham, and said, Abraham, where is the stranger?"

"And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him from before my face into the wilderness. And God said, I have borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me; and couldst not thou, who art thyself a sinner, bear with him for one night?"

He went out and turned his eyes towards every place: he viewed the valley on all sides, and beheld in the desert a solitary man, resembling the willow, whose head and beard were whitened with the snow of age. To encourage him he called him friend; and agreeably to the manners of the munificent, gave him an invitation, saying, O apple of my eye, perform an act of courtesy, by partaking of my bread and salt! He assented, arose, and stepped forward readily, for he knew the disposition of his host, on whom be peace! The associates of Abraham's hospitable dwelling seated the old man with respect. The table was ordered to be spread, and the company placed themselves around. When the assembly began to utter, *in the name of the most merciful and compassionate God!* [the Mohammedan grace before meat] and not a word was heard to proceed from the old man. Abraham addressed him in such terms as these: O old man, stricken in years, thou appearest not to me to be in faith and zeal like other old men: for is it not a positive law to invoke, at the time of eating thy bread, that divine providence from whence it is derived? He replied, "I take in hand no custom which I have not heard from my priest who worshippeth fire." The holy prophet perceived this depraved old man to be a *Guber*, and finding him an infidel, drove him away in miserable condition: *the polluted being rejected by those who are pure.* The angel Gabriel descended from the glorious and omnipotent God with this severe rebuke: "O friend, I have supported him through a life of one hundred years, and thou hast conceived an abhorrence for him at first sight. If a man pay adoration to fire, shouldest thou therefore withhold the hand of liberality?" Vol. I. p. 124.

Not having room particularly to describe the smaller pieces contained in the second volume, we shall confine ourselves to a few observations on the mixture of the Arabic with the Persian. Though Sâdee was born and educated at Sheeraz, where the pure Persian was spoken and highly cultivated, yet he seems to have had a strong predilection for the Arabic, and uses it in his writings as Cicero did the Greek, but with a more liberal hand. By this, he may appear to many to have enriched his native tongue. But we ought previously to contemplate the circumstances under which he wrote. The language of all



barbarous and uncultivated nations must necessarily be feeble, poor, and inexpressive, except as to those matters which concern the natural wants of mankind, and the ideas which are connected with them. When a people of this sort rise out of their barbarous state, and the sciences and arts become cultivated among them, they are obliged to borrow terms from nations farther advanced in refinement, not only to express those arts and sciences, but also the various modifications of thought which follow in their train. Had this been the condition of the people or the language of Sâdee, the Asiatic philologist would have felt himself indebted to the skilful hand, which had judiciously interspersed Arabic pearls among the Persian diamonds. But the case was totally different: Sheeraz was the *Rome*, or, as it has been called, the *Athens* of the Persian empire; and the time of Sâdee, the 13th century, was the *Augustan age* of the Persian tongue. Hence, however rapidly the custom might then be prevailing, there was no kind of necessity to borrow from another language. The Persian is of itself sufficiently copious, and possesses a power of producing, from its own unfailing principles, *compound terms* adequate to the expression of every possible idea. Never was a more unnatural scyon grafted on a vigorous stock, than the Arabic on the Persian; a language with which it has no kind of affinity, and with which it requires no small art to make it coalesce;—*Inseritur verò ex fœtū nucis arbutus horrida*. Nothing but a spirit of the most abject adulation, enforced by terror, could ever have induced the Persians to incorporate with their melodious tongue the rugged accents of their conquerors. Ferdoosi, who wrote in the 10th century, before this influence became extensive, has very few Arabic words in the whole sixty thousand couplets of his *Shah Nameh*; yet his diction is exuberant, his fancy animated, his figures various, his descriptions natural and bold, his versification fluent and harmonious: while Sâdee, with equal command of language, is continually borrowing from the Arabic even to affectation and pedantry. His *Arabic Odes* are in character: but we cannot bestow the same praise on those that he distinguished by the name of *Persian*, which are replete with needless Arabisms, and in which whole lines and couplets of these naturalized aliens are often forcibly obtruded among his delicate Persian stanzas, for no other apparent purpose than to prove his orthodoxy or exhibit his skill. The *Mulumâât* is the strangest medley that ever offended the eye of literary taste. The first ode in this piece is composed of alternate couplets of Arabic and Persian; the three last couplets excepted, which are all Persian. In the second ode the first half couplet is Persian;



the second Arabic: in the second couplet the first line is Arabic, and the next Persian. Then we are treated with alternate couplets in each of these languages; and this plan is continued, with a few fantastic deviations, to the end of the chapter. In this ridiculous manner has the poet sacrificed propriety and manly sense, in order to delight the poetic Neros, and curry favour with the theologic Jameses, of his day. We would not disturb the soul of the fortunate Sheekh; but we must say, that, greatly as we admire the ingenuity displayed in this *hotch-pot* *Mulumât*, it is excelled by a stanza lately placed over the door of an inn in the Austrian Netherlands.

In questa casa troverete

Tout ce que l'on peut souhaiter:

Vinum, panem, pisces, carnes;

Coaches, chaises, horses, harness.

Absurd, however, as this childish fancy must appear—and we may add reprehensible, when employed by a genius formed for much nobler purposes—the mischief is now irreparable: the Persian language scarcely exists; and grammarians are obliged to invent new rules, to shew in what manner the Arabic is compounded with it. The result of this heterogeneous mixture is not an improved language, but a new dialect, differing almost as widely from the two eastern tongues, out of which it is manufactured, as the Italian does from the Latin; a mongrel, which must neither be called Persian nor Arabic, but Arabico-Persian.

Had not our observations on this edition already extended to so great a length, (which, however, the novelty and importance of the subject, we hope, will at least excuse,) we should have gratified ourselves and our readers by introducing some interesting extracts from Sâdee's preface to the *Boostan*, which is altogether one of the most elegant and sublime pieces of Mohammedan devotion on record. We had also intended to delineate the character and talents of the author, as a Poet, a Philosopher, and a Moralist; and exemplify our remarks by a few quotations. But this gratification must at any rate be deferred, till we have an opportunity of reviewing Mr. Gladwin's edition of the *Gulistan*.

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Art. II. *A View of Spain*; comprising a descriptive Itinerary of each Province, and a general statistical Survey of the Country, including its Population, Agriculture, Manufactures, Commerce and Finances; its Government; civil, and ecclesiastical Establishments; the State of the Arts, Sciences and Literature; its Manners, Customs, Natural History, &c. &c. Translated from the French of Alexander de Laborde. 5 vols. 8vo. price 3*l.* 13*s.* 6*d.* Longman and Co. 1809.

IT cannot be doubted that our acquaintance with the geography, as well as with the rural and political economy



of Spain, taken generally, is extremely imperfect. The inhabitants of that unhappy country are about as ill informed on these subjects, as on most others which require the labour of thought and observation; but it is somewhat to be regretted that the intelligent travellers of other nations should have so unanimously consented to pass over topics of real and permanent interest, for the sake of being tedious and diffuse on points of momentary duration, and subordinate importance. Descriptions we have had, without number, enlivened with sunshine and clouded with storms; lamentations to satiety of bad roads, and wretched posadas; and reiterated invectives against that miserable policy, which has degraded the character and imprisoned the faculties of a people once noble and free. But a work was yet to be desired, (and recent events have testified how much\*) which might serve as a full and complete directory to the more sober part of mankind: which might explain the exact state of the country without acrimony or exaggeration; which might present a clear statement of facts, as a basis for opinion; and which, admitting the complicated evils existing in the civil and ecclesiastical administration of the country, might point out the precise mode of their operation and the most probable means of their removal.

It would afford us real pleasure to say that these objects are fully accomplished by the present ponderous performance. It certainly contains much that is curious and valuable: it evinces great ardour and persevering minuteness of research; and affords a large collection of interesting facts and observations. But it also contains a vast deal that is trifling and inaccurate; the inquiries, though minute, are far from comprehensive; and the work is throughout confused and contradictory, possessing neither unity of design nor cohesion of arrangement. M. Laborde has added another name to the catalogue of those, who are more qualified to accumulate materials, than to employ them.

The author, to do him justice, is not insensible of his defects; and he has accordingly, with great cheerfulness, paid the penalty of an apology.

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\* It is quite obvious that the distresses of our army on the peninsula, originated principally in a deficiency of geographical information, and a scanty supply of necessaries; and it is painful to observe the enemy's superiority in both these respects. While the confederates were straggling wide of each other, ignorant of their respective operations and positions, the French were combining their movements with the certainty of mathematical calculation: and were provided with an admirably regulated commissariat, while our brave countrymen were starving.



'These delineations are not digested with all the pains I might have taken with them, had I been *less eager for their appearance*: but I have preferred publishing them, such as they are, at a moment when they may be of the greatest utility, and throwing myself on the indulgence of the public for the faults they contain.'

'It would have taken me three years to execute this work tolerably, which it was *necessary* to finish in a few months. If I had delayed it, it would have been of no use.'

When M. Laborde pleads 'necessity' as a justification for 'haste,' it is natural to inquire whether he means his own or that of his readers; whether he imagines that an 'indulgent public' can sympathize with all this 'eagerness;' and whether a work, which 'if delayed would have been of no use,' is indeed worth publishing at all. Justly as we might censure such a flagrant sacrifice of reputation to gain, we confess that we should have felt reluctant to pronounce a verdict half so severe as this ingenious author has contrived to fabricate for himself.

The 'view of Spain' is divided into two parts: 'The three first volumes,' says the author, 'contain a Descriptive Itinerary and a Statistical Account of each province; the two last are devoted to a general view of the country in whatever relates to the different branches of the government and political economy.' (Intro. p. iii.) We are also favoured with a copious Introduction, with some 'observations on travelling,' and a few pages on the 'natural geography of Spain.'

The leading design of the Introduction is to refute the notion, that the condition of Spain, previous to the late convulsion, was worse in *any* respect than it ever has been. In stating this singular, although not original hypothesis, we shall use the author's words.

'It will, no doubt, appear strange to assert, that Spain was never more flourishing, better cultivated, or perhaps more populous than at present:

'That it has never experienced any decline, never having attained any eminent degree of prosperity:

'That the splendour of the boasted reigns of Ferdinand V. Charles V. and Philip II. were owing only to military glory and foreign politics, without the welfare of the country being a step advanced.

'That the fifteenth and sixteenth centuries, which are considered as the most brilliant ages of Spain, were less prosperous than the eighteenth, which constitutes a part of its supposed decline:

'That the discovery of America was never injurious either to its population or industry, and that it is at present eminently advantageous to both:

'That the inquisition, atrocious and sanguinary as it was in the fifteenth and sixteenth centuries, did not in those times prevent the increase of po-



population, or the progress of knowledge, while its influence, which seemed to be null, has, for sixty years past, been prejudicial to every kind of improvement :

‘ And lastly, that if Spain were governed by an enlightened prince, it would, from its present state in the two worlds, be able in a very short time to rise to the highest degree of wealth and splendour, and rival the great powers of Europe.’ *Introd.* pp. v—vii.

Of the object of this preparatory speculation we do not pretend to form an opinion ; but we will venture to affirm, that a ‘ brief examination’ of our author’s subsequent statements will neither prove nor ‘ illustrate these assertions,’ but will in many instances flatly contradict them. He asserts that ‘ Spain was never perhaps more populous than at present,’ although in his chapter on Population he seems to attach some degree of ‘ probability’ to the ‘ rough calculation’ of ‘ Osorio y Redin,’ who assures us that Spain had once a population of seventy eight millions (*IV.* p. 4.), and states as his ‘ own opinion,’ that under the Romans there were twenty millions of inhabitants, and under Ferdinand fifteen. (*Ib.* p. 26.) ‘ Let any one,’ he vauntingly exclaims, ‘ go through Andalusia and Estremadura, and judge whether the towns and villages were not the same that existed there three centuries ago, and enquire whether any other places were ever mentioned in any chronicle?’ (*Introd.* pp. xxxii, xxxiii.)--but he forgets all the reasoning this ‘ fact’ was designed to establish, when in the aforesaid chapter he affirms that ‘ abundant vestiges of its former population exist in Spain’; that ‘ the heights are covered with the ruins of gothic castles, mansions, &c. and through *the whole country* appear dilapidated chapels and other religious edifices.’ (*Vol.* *IV.* p. 9.)

Nor is our acute odometer more consistent in his attack upon Manufactures. In his Introduction, he thinks that the ‘ state of agriculture in the reigns of Ferdinand and Charles V. was very bad, and of manufactures no better?’ (*Introd.* p. xxx.) but in his chapters on ‘ manufactures’ and ‘ commerce’ he dispenses with this opinion, and believes that this (*viz.* ‘ from the year 1475 to the year 1598’) was a brilliant period for Spain: manufactures of every kind were very much increased, and for a time they became very famous.’ (*Vol.* *IV.* p. 320.) ‘ Commerce at the same period was in a most flourishing condition, and its ramifications extended to all parts of Europe.’ (p. 372.) Such are a few of the contradictions with which almost every page of these volumes abounds; and our astonishment at their absurdity is considerably aggravated, when we find that the author has purposely declined a ‘ full’ and collected ‘ examination,’ because he thinks ‘ that the facts



being stated in their proper places—will have a *better effect*? How he reconciles the following statements with the doctrine of his Introduction we presume not to inquire.

‘Such has been the state of Spanish literature; sympathising in the vicissitudes of the monarchy, it rose under the reigns of Ferdinand V. and Charles I., attained its greatest brilliancy under Philip II. a protector of science, letters, and the arts; declined with the decline of all the branches of administration, civil, political, and military, under the last kings of the house of Austria, and has been rising again with rapidity ever since the beginning of the 18th century.’ p. 181.

‘The sixteenth century was the most brilliant period of the arts in Spain, as well as of the sciences, of literature, and of the power and grandeur of the monarchy.’ p. 235.

Upon the whole we think it sufficiently manifest, that M. Laborde has quite failed in the main object of his introduction; and that what ‘have been usually considered as the most brilliant ages of Spain’ have been justly so considered. The highest pitch of national grandeur may certainly be fixed in the reigns of Ferdinand and Charles, and the lowest state of national depression at the close of the Austrian dynasty. In the former case, it is freely conceded, many important errors were committed both in external politics and internal administration; and it is fairly deducible that a pertinacious adherence to the course of ambition then marked out, powerfully concurred with other causes to effect the downfall of the country. As to the latter case, bad as things now are, they were then worse. The civil commotion which followed was in some respects salutary. The foreign powers who made Spain the theatre of their contentions enriched the country with a considerable portion of circulating wealth: native talent was roused to action; the torpor which had for so long a time chilled the energies of the people was in a degree dispelled; and some advances were made by an increasing population in agriculture, arts, and manufactures. But the character of the nation as it respects civil and political liberty, and with regard to the first and truest criterion of national happiness—religious knowledge—experienced no improvement; and the government remained—what we fear it will long continue—the subservient vassal of foreign influence and dictation.

Throughout this introduction M. Laborde has totally mistaken his reach, and an inordinate passion for deep and brilliant thinking has frequently made him affected and obscure. Of his talent for general argument, we have already given a sufficient specimen: and think it quite unnecessary to furnish an elaborate refutation of the reasoning by which



he attempts to shew that the causes assigned for the decline of the Spanish monarchy, viz. the acquisition of America, and the establishment of the Inquisition, cannot justly be charged with any tendency to produce such an effect. The task would not be difficult, nor perhaps the execution of it useless or uninteresting; but we give our readers credit for so much sagacity, as to need no assistance in discovering the truth of those reasonings which M. Laborde sophistically attempts to disprove, and shall find ample employment in describing the work for the space which it is intitled to occupy in our pages.

We will only notice one part of the argument in which M. L. confutes himself. America was advantageous to Spain, he says, because it 'allowed Charles V. and Philip II. to undertake all the wars which they sustained during their long reigns.' This writer's incoherence is perfectly incredible. He tells us in the Introduction, 'the only return made by most of the distant countries to which the blood of its people and the treasure of its colonies were sacrificed, was the *ruin* of its commerce and manufactures.' (Introd. p. iv.) After vapouring away for several pages together on the absurdity of these wars; after fatiguing his wits to prove that they were ruinous immediately to the happiness of the people, and eventually to the strength of the empire, the 'erudite M. Alexander de Laborde' comes out with this most whimsical of all deductions—that America enriched Spain, because it afforded life and nourishment to this pernicious military system; and though 'possessed of extensive information on a variety of subjects,' he is actually at a loss to know whether fleets and armies can be maintained without money. It would be useless to expatiate on what is so obvious. It may be discovered without much difficulty, that when a monarch obtains possession of powers over which the people have no controul, the people will soon become enslaved, and the monarch despotic.

M. Laborde's settled dislike to 'paradox' having set him upon justifying the inquisition, he assures us it was 'not injurious to population and industry,' because its first ravages were confined to 'Jews and Moors;' quite forgetting that he had already been at the pains of proving that these Jews and Moors were by far the most 'industrious' part of the population. He places great stress on the uniformity of religious belief which this iniquitous institution produced; and then immediately proceeds to tell us (what we have no reason to doubt) that 'the only country in Europe where religion is *universally uniform*, is perhaps that in which there are *most atheists!* among the *enlightened* part of society.' This



enviable uniformity, this anomaly in jurisprudence, might, as he says, make the Spaniards 'one homogeneous mass of men;' but the alleged solidity was dearly purchased by the sacrifice of all that is estimable in existence,—of intellect and freedom—of personal security and social happiness.

In the remaining part of this introduction, M. Laborde descants on the surprising 'prosperity of Spain in the eighteenth century;' and strengthens his eulogium by a view of some causes which yet prevent its 'complete amelioration;' such as the immense proportion of unalienable territory, exorbitant imposts, impolitic regulations, and pernicious habits. He then bursts forth into a sublime vaticination, evidently pointed at that most wonderful Marcellus, Joseph Buonaparte; which we will not quote, for fear of distressing our readers with a sympathetic feeling of the pangs it cost in the delivery.

We shall now proceed to take a cursory notice of the contents of these volumes, in the order of their arrangement. The introduction is succeeded by some 'observations on travelling in general, and particularly in Spain,' in which M. Laborde discusses the merits of the different modes of conveyance, and conveniences of accommodation, and strenuously recommends this country to the notice of his travelling fellow subjects. After expatiating with considerable fervour on the 'climate,' 'fruits,' 'marbles,' and 'antiquities,' he exclaims—'An exalted destiny awaits Spain, and the improvements of every kind it must one day experience will render travels still more interesting.' In the article intitled the 'natural geography of Spain,' M. Laborde takes a brief sketch of the mountains of Spain which he thinks 'are composed of *one single* mass,' and 'are all ramifications from one another.' He introduces some judicious 'observations on the face of the country of Spain and its climate,' from the pen of his friend M. A. de Humboldt; and after making a few remarks on the 'civil and historical geography' of Spain, concludes with 'a chronological table of its kings from Pelagius.'

We come now to the largest division of the work, a 'descriptive itinerary' of the provinces, in the following arbitrary arrangement.—Catalonia, Valencia, Estramadura, Andalusia (comprehending the kingdoms of Cordova, Seville, Granada and Jaen), Murcia, Arragon, Navarre, Biscay and its cantons—the Asturias, Galicia, Leon,—Old Castile, New Castile, La Mancha. The remaining divisions are—'people and districts little known,' Gibraltar, possessions in Africa, kingdom of Majorca. For his information respecting Galicia and the Asturias, our author acknowledges himself indebted to 'Count de Marcillac, a Spanish officer;' for his details concerning



the Balearic Isles to 'M. Grasset de S. Sauveur;' and for his account of 'some roads which he had not travelled,' to the 'Abbé Pons,' whose 'Spanish journey,' he says, with very good reason, has been of 'great service' to him. The posthumous papers of 'M. Carrere, a physician of Montpellier,' have also been of 'great service' to him; (Introd. p. 124.) but acknowledgments so indefinite, we beg leave to say, are more politic than useful. The work, we have no doubt, is in a great measure the result of personal research: but there are still sufficient marks of compilation about it: and we had certainly a right to expect more explicit references.

A few words may be expected on the plan of this 'descriptive itinerary.' Each province is introduced by a concise 'account' of its limits, ancient history, revolutions, &c. and concluded by a general 'statistical abstract.' The intermediate part is occupied by the 'itinerary,' in which we are presented with a very minute description of the roads, villages, and towns. This description is composed in general with wonderful equanimity: though it is but justice to add, that we are now and then diverted with a sally of bad taste. We should also complain of its prodigious sameness, did not candour prompt us to remember that it is not so much intended for continuous reading as for occasional reference.

Our author has classified his inquiries for the most part under the following heads—ancient history, population, agriculture, commerce and manufactures, natural history, arts and sciences, character, customs, and manners. When he arrives at a large town, he also dilates upon its situation and extent, edifices, public instruction, civil, military, and ecclesiastical administration, and the state of society and amusements. Some of these delineations are drawn out to a great extent; thus the account of Toledo occupies above 30 closely printed pages, of Talavera nearly as many, and of Valencia almost a hundred.

The department of 'antiquities' is inconceivably tiresome. M. Laborde has been at the pains of collecting all sorts of information, whether in the shape of traditionary fiction or authentic history; but has hardly ever been at the trouble of winnowing the marvellous from the probable. Notwithstanding his introductory theory, he is for ever recurring to the 'fortunate days' of Spain, and repeating exaggerated stories of its population and manufactures in the middle ages. His disquisitions, too, are very hastily concocted. Instead of forming a distinct subject, they are incorporated with all



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others, however dissimilar; and we can positively arrive at nothing, till we have first cut a passage through the Goths and Moors. It would be incorrect, however, to affirm that our ingenious 'antiquary' has been always able to preserve his neutrality inviolate. In some few instances he has been unwarily betrayed into an opinion, and we must own has discovered considerable shrewdness. For example, having occasion to tell us that 'the ancient Cantabrian females got up soon after their lying in, and nursed their husbands who went to bed in their stead,' he very properly adds, that this was 'a custom no less *ridiculous* than *absurd*', (Vol. II. p. 462.) 'for which it is impossible to give any reason.' (p. 383.) The details of public monuments we should have thought sufficiently copious, had we not been previously informed that they are 'little more than a simple nomenclature in comparison to the expansion they will receive in the *Voyage Pittoresque*.' But what most of all excited our astonishment, and contributed to our gratification, was the incredible number of 'eminent men' which our 'erudite antiquary' has discovered, and embalmed in his immortal volumes. We meet with pages innumerable, filled with groups of such distinguished personages as the following.

'This city was the birth-place of several well known writers; three theologians, Alvarez Gomez de Ciudadreal, a poet as well as divine, in the sixteenth century; Chrisostom Cabrera and Francis Ortiz Lucio, in the seventeenth; and of Alphonso Lopez de Haro, a genealogist, who flourished about the beginning of the same century; of the physician André Alcazar, or Valcazer, who wrote, in 1570, on wounds in the head. Didace Collantes de Avellanedo was likewise born there, and published, in 1600, a good commentary on practical agriculture; and the two historians Antonio de Trillo and Matthias Medina y Mendoza, the former of whom wrote, in 1570, the history of the war in Flanders, the latter the history of his own country.' Vol. III. p. 77.

The statements on population would have been more valuable had they been derived from more recent authorities. They are founded chiefly on 'the enumeration of the people in 1787, 1788.' They are, however, sufficiently minute, and include, in general, a distinct specification of the number of priests, monks, nobles, students and servants. The subject of agriculture is handled very copiously. We find indeed but little generalization; but our author has collected many useful observations on the nature of the soil, the varieties of production, and the state and progress of cultivation. Similar praise is due to the account of commerce and manufactures; and we may here take occasion to remark, that, though M. Laborde is excessively tedious and inconsistent in his continual references to the former commercial prosperity of

Spain, he is *sometimes* borne out by respectable authorities, and does not *always* give unlimited credence to the wonders he recites. He mentions, for instance, the 16,000 silk looms of Seville, and the 130,000 honest people employed by them; but he is afterwards careful to add that 'a more probable calculation makes the number of looms 3000, and the persons employed 30,000.' (Vol. II. p. 129.) The article of natural history is meagre and imperfect. It consists chiefly in a dull notification of obsolete mines, and unfrequented mineral springs. It displays no science, and we meet on this, as on every other subject, with occasional specimens of childish credulity.

The most amusing parts of these volumes are those which relate to 'character and manners.' The amusement, however, is derived more from the subject than from the mode of delineation. A punctilious enumeration of trifling details is comparatively of little value, and our traveller had not the talent requisite for seizing upon prominent features and characteristic differences. What, for instance, can be more vague and unmeaning than such unqualified asseverations as the following.

'The Catalans are indefatigable in their undertakings; they *have* a horror at idleness; no obstacle can deter them. The activity of their genius, and the *ambition* that attends it, *leads them to every part of the world*: there is not a town, not a port in Spain, India, or Spanish America, where Catalans are not to be found; they are to be met with in France, Italy, England, Germany, in *all the ports of Europe*, and *throughout the colonies*. They are valiant, and sometimes even rash; they are not to be terrified by the greatest dangers; in war they *never fly*, nor do they ever give up an enterprize. Their bravery and firmness have been so often proved, that for ages past no doubt has ever been entertained of them.

'After what has been just said, it will be easily imagined that they have very violent passions: in fact, they can encounter any thing to satisfy them. The desire of wealth makes them industrious; emulation makes them active, *leads them to every part of the world*, and enables them to brave the perils of long voyages; and glory blinds them to *every kind of danger*." Vol. I. pp. 130—131.

Some of the sketches, however, are drawn with more judgement. For the edification and honour of our fair countrywomen, we will copy M. Laborde's character of the ladies of Valencia.

'The Valencian women are naturally gentle, but the ascendancy they have acquired over the men renders them *at times* imperious; they know their superiority, and *some* of them abuse it. The more active and industrious the men of the middle classes are, the more lazy are the women of every class, the more do they *fly from every kind of occupation*.



' However, in consequence of the mutability of disposition *peculiar* to the country they live in, the Valencian women are always in motion; they walk about the streets, go from shop to shop *without buying*, and frequently into the churches; the festivals, and the variety of appointed times and occasions for prayer afford them excuses for their trips. They have a singular predilection for St. Catherine square, which is a place for the men to meet in; they *never go abroad without* passing through it, if it be ever so much out of their way. If a man were to remain a whole day in the square, he would see three-fourths of the women of Valencia go through it twice or thrice.' Vol. I. pp. 229, 230.

In this article, superstitious observances are of course frequently adverted to, and they form indeed a most essential feature of the Spanish character. Of their absurdity the following sample may convey some imperfect notion.

' No procession, of however little importance, takes place without being preceded by eight statues of giants of a prodigious height; four of them represent the four quarters of the world, and the other four their husbands; their heads are made of pasteboard, of an enormous size, frizzed and dressed in the fashion; their bodies of wooden frames, dressed in coats, or robes, and various ornaments, all altered according to the prevailing fashions; men, covered with drapery falling to the ground, carry them at the head of the procession, making them dance, jump, turn and twist about, and make bows. The people, quite enchanted, pay more attention to the gesticulations of these giants, than to the religious ceremony which follows them.

' The existence of the giants has been deemed of sufficient importance to require attention as to the means of perpetuating them. There is a considerable foundation in Valencia for their support; they have a house belonging to them, where they are deposited; two benefices have been particularly founded in honour of them, and it is the duty of the ecclesiastics who possess those benefices to take care of them and of their ornaments; particular revenues are assigned for the expences of their toilets.' Vol. I. pp. 238, 239.

Happy to escape from this farrago of an Itinerary, we hail at length the appearance of an 'account of Spain', conducted on more "philosophical principles", and in which we are taught to look for a less 'imperfect idea of its real state'. But we are unable to boast that this expectation is substantially gratified. The two remaining volumes undoubtedly are, as they ought to be, more generally interesting, and comprise much useful information; but we are still overwhelmed with a mass of insignificant details; we are still assaulted at every turn with violent contradictions, and we have moreover to complain that, instead of comprehensive views and definite conclusions, we are presented with a naked recapitulation of facts and rumours. M. Laborde seems to have no notion that there is more than one

way of despatching a discussion; and, whatever be the subject, we are as heretofore regularly conducted through long avenues of our old acquaintances among the Goths and Moors.

This portion of the work is divided into chapters on the following subjects. Vol. IV. — 1, population, 2, agriculture, 3, manufactures, 4, commerce, 5, roads, bridges and causeways. 6, canals and internal navigation, 7, government, 8, military administration, 9, finances, 10, measures, 11, weights, 12, monies. — Vol. V. 1, ecclesiastical government, 2, administration of justice, 3, nobility, 4, royal and military orders, 5, *mayorazgos*, 6, state of science, 7, state of medicine, 8, Spanish literature, 9, Spanish theatre, 10, Spanish language, 11, state of the arts, 12, physical constitution, 13, character and manners, 14, usages and customs, 15, costume, 16, ceremonies and festivals, 17, detached portions of natural history.

The table of the comparative population of Spain, in 1788, divided into classes, is curious enough. Out of a population of 10,143,975, 60,240 are said to be secular clergy, 49,270 monks, 22,237 nuns and friars, 3094 convents, 478,716 *nobles*, 276,090 servants, 20,080 parishes, 19,219 villages (p. 25.) Of the census taken in 1797.—8, although it has long since been published, we are only told in general terms that it exceeded 12,000,000.

The Chapter on Agriculture takes up an extent of nearly 300 pages, of which above 200 are occupied (*oh! si sic omnia*) by the excellent Memoir of Jovellanos 'on the advancement of agriculture and on agrarian laws, addressed to the supreme council of Castile.' In the portion which we are to consider as his own, M. Laborde attributes the 'languishing state of agriculture,' to the 'state of the population,' and very properly, if his computation of 'effective hands,' (2,582,592) may be considered as correct. He notices also 'the difficulties attending carriage,' the 'uncertainty of a market,' the 'great proprietors,' and particularly the '*Mesta*,' from which article perhaps a few extracts may not be uninteresting.

'The *Mesta*, which, in the general acceptance of the term, signifies a mixture of two or more sorts of grain, and is equivalent to the English word *maslin*, is the uniting the flocks belonging to several different proprietors into one collective body, which does not strictly attach to any country, but travels backward and forward twice in the year, passing part of it at one place, and part in another. This collection is formed by an association of proprietors, consisting of the nobles, persons in power, members of rich monasteries and ecclesiastical chapters, who feed their flocks on the waste lands, as is done on the commons in England.' 'These flocks they call *Merinos* or *transhumantes*.' 'The



flocks which, when united, form the *Mesta*, usually consist of about ten thousand sheep in each. Every flock is conducted by an officer, called a *mayordal*, who superintends the shepherds, and directs the route. It is essential that he should be an active man, well acquainted with the kinds of pasturage, the nature of sheep, and methods of treatment. Placed under him are fifty shepherds, who are divided into four classes. 'The number of persons thus employed in the care of the whole of the flocks which compose the *Mesta*, are about forty-five or fifty thousand. The dogs are also numerous, fifty being the allowance to each flock.' 'The number of sheep which are thus made to migrate has varied at different periods. They amount at present to near five millions.' 'The flocks are put in motion the latter end of April, or beginning of May, leaving the plains of Estramadura, Andalusia, the kingdom of Leon, and Old and New Castile, where they usually winter; they repair to the mountains of the two latter provinces, and those of Biscay, Navarre, and Arragon. The mountainous districts most frequented by these flocks in New Castile, are those of Cuenca; and in Old Castile, those of Segovia, Soria, and Buytrago.' 'The journey which the flocks make in their peregrinations is regulated by particular laws, and immemorial customs. The sheep pass unmolested over the pastures, belonging to the villages, and the commons which lie in their road, and have a right to feed on them. They are not, however, allowed to pass over cultivated lands; but the proprietors of such lands are obliged to leave for them a path ninety *varas*, or about forty toises (eighty-four yards) in breadth. When they traverse the commonable pastures, they seldom travel more than two leagues, or five and a half miles a day; but when they walk in close order over the cultivated fields, often more than six, or near seventeen miles. The whole of their journey is usually an extent of one hundred and twenty, thirty, or forty leagues, which they perform in thirty or thirty-five days.' Vol. IV. pp. 51—57.

'The public opinion throughout Spain is decidedly opposed to the *Mesta*, against the vexatious circumstances to which it continually gives rise, and the constant obstacles it throws in the way of agricultural improvements.' Ib. p. 59.

But M. Laborde, by a strange fatality, is never long consistent with himself; and accordingly, in a stupid criticism which he has the vanity to make upon the Memoir he has laid under contribution, observes—that 'such is the wealth which Spain and especially the revenues derive from the system — that the certainty of success, should be very evident before' ['the flocks'] 'should be deprived of all power of reinstatement', and that 'perhaps several centuries would be requisite to effect this important change'. (Vol. IV. p. 316.)

The Memoir of Jovellanos is pregnant with useful meaning, and deeply interesting; but our limits are too confined to give any adequate idea of its contents. The leading principle which the Memoir undertakes to elucidate, is, 'that cultivation naturally tends towards improvement, that the laws ought to be restricted to increase this tendency, that the

legislature should principally occupy itself in removing obstacles, rather than offering encouragements ; and that the only aim of laws enacted relative to agriculture should be the protection of those employed in the concern, and the removal of the causes which may paralyze their vigour, or enfeeble their efforts' : (Vol. IV. p. 119.) in fact, it is to shew that individual interest, as it is the main spring of all exertion, so it is the most powerful and the most certain of all causes in promoting public good. The memorial then proceeds to take a comprehensive survey of the 'political', 'moral', and 'physical' obstacles which have impeded the progress of Spanish agriculture.

The chapter on the administration of justice, is one of the most interesting ; loudly as we may boast of 'the law's delay', the tediousness, intricacy, and expence of judicial processes in England, the wisdom of our ancestors must yield to the Spanish constitution the glory of having contrived the worst possible method of administering justice.

We hope we shall not be chargeable with exciting the envy of our plebeian readers, if we insert a short passage on the 'privileges' of the Spanish nobility. M. Laborde has noticed them with admirable gravity and discrimination.

'Those among the titled nobility who are not raised to the dignity of grandee, enjoy few privileges above those that are untitled ; the most *important* are that of having in their houses a saloon of state containing a portrait of the king ; of being admitted on gala days to kiss the hands of their majesties ; of taking an oath to the presumptive heir of the crown, recognizing his right of succession to the throne ; of being invited to some of the court festivals ; and being called señor (your lordship) ;' pp. 78, 79.

'The grandees of Spain are generally divided into three classes, which, however, differ from each other only in the form of the ceremonial to be observed by them when introduced at court. A grandee of the highest rank, when presented to the king, covers himself before he replies to the salutation of his majesty ; one of the second rank remains uncovered till he has paid his compliments ; but one of the third rank is not allowed to cover himself till he has paid his compliments, made his bow, and mingled with the crowd of courtiers.' pp. 80, 81.

M. Laborde has concluded his account of the schools and universities in a manner, of which there are, unhappily, few examples in his work.

'Such are the establishments in Spain for the advancement of Science ; in number fully adequate to the wants of the nation, but in spirit, activity, and acquaintance with modern discoveries, miserably deficient. Their schools of astronomy are destitute of instruments and observatories ; their courses of natural philosophy are without experiments ; their



teachers of natural history are unfurnished with cabinets, their professors of anatomy give no demonstrations, their schools of chemistry are without laboratories and apparatus, and their libraries are destitute of modern books.

‘Hence it follows that, though there are many learned and profoundly erudite men in Spain, they are unable to bring their talents to any account; the subjects to which they devote their attention have long since been abandoned by the rest of Europe; or, if retained, have been so advanced and modified by the superior knowledge of the present age, as to render a recurrence to the rude outlines of the early masters on these subjects a mere waste of time and solemn trifling.’ pp. 142—143.

With respect to the style of the translation, it is commonly heavy and inelegant; and, when a higher flight is attempted, we cannot speak in terms of unqualified praise. We see no reason for exalting the vaccine matter into a ‘*principle*’, (Introd. p. ci.)—a winding path is quite as good as a ‘*tortuous*’ one, (Vol. III. p. 180.)—nor does a ‘*factitious* road’ (Ib. 205.) possess any great advantage over one that is artificial. Such of our epic poets as are ambitious of rivalling Homer, may esteem the compound epithet of ‘*Kill-dog-over-precipice*’, (Vol. II. p. 5.) as a valuable acquisition. The English Editor is careful to inform us, that ‘the liberties taken with the original text’ amount to little more than the erasing of a few ‘*fulsome compliments to the reigning family of France*,’ and the ‘*retrenchment of a few particulars*’ in the chapter on Spanish language. We cannot but wish that a translation had been undertaken on a less scrupulous plan,—the style compressed,—the immense ‘*mass of erudition which*’ (as our author remarks of the early Spanish writers) ‘*renders the perusal so disgusting*’ somewhat reduced; and the ‘*multiplied repetitions*’ and contradictions expunged. The operose volumes of this indiscreet, undistinguishing compiler, condensed with taste and judgement to half their compass, would form a most useful and amusing book. But the highest praise we can fairly bestow upon the publication in its present form is, that it contains a vast accumulation of important details, and is the most comprehensive and satisfactory work on the subject.

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Art. III. *A Dissertation on the Propagation of Christianity in Asia*; in two Parts. To which is prefixed a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation; illustrated with a chronological Chart. By the Rev. Hugh Pearson, M.A. of St. John’s College, Oxford. 4to. pp. 227. Price 15s. Parker, Hatchard, Rivingtons. 1808.

A MUCH earlier notice ought to have been taken of this respectable work; but the preventing causes are too in-

significant to deserve mentioning in explanation or apology. Indeed, any apology would be impertinent, since the work could not stand in need of any attention or recommendation from humbler critics, after obtaining Dr. Buchanan's prize by the adjudgement of the university of Oxford.

The work is not much of a controversial complexion, having been written previously to the now nearly subsided contest between the friends of Christianity and the advocates of heathenism. These, we think, are not illiberal terms of description, in adverting to that controversy. Nor are they terms unlikely to be employed by the future ecclesiastical historian of these times, provided he happen to find, and have patience to read, a few of the productions; without which he could form no adequate conception either of the depravity or the imbecility displayed on the occasion. There might have been a mode of opposing the Christian designs on India, which should have been very decidedly irreligious, quite sufficiently so to satisfy any reasonably moderate hater of Christianity, and yet should clearly have stopped short of intitling those who employed it to the denomination of advocates of heathenism. Pretending a firm belief in the religion of the Bible, and a profound veneration for it (as indeed has been done by some of the persons alluded to), they might have avowed the utmost abhorrence of paganism, protesting that they thought it a most melancholy thing to see millions of the human race ignorant of the true God, and a hideous thing to see them prostrating themselves before idols, and practising, as a religion, many ridiculous and cruel and abominable rites; and that therefore they entertained, and should ever entertain, an earnest wish that this horrid mass of combined delusion and depravity could be immediately annihilated. And then, after duly avowing these proper sentiments, they might have proceeded to say, that, notwithstanding such a view of heathenism, they must take leave to think that it is no business of ours to attempt the rescue of any of our foreign subjects from such a condition; that in the East we ought to keep strictly to our vocation of conquest and commerce; that any attempt to introduce the true religion, though by persuasion alone, might possibly irritate the pagans, and render them less submissive subjects; and that religious considerations are, systematically, to be sacrificed to political ones. Now this we should call irreligion. We should hold it a virtual renunciation of Christianity to maintain, that any interest *can* be involved in our connexion with foreign subjects, for the sake of which it can be lawful to repel from them the proselyting approaches of that religion; and a virtual renunciation



of faith in a Supreme Governor to believe, that a sincere and peaceful endeavour to promote his cause *can* ever, while his superintendence continues in the creation, be found contrary to sound policy. But the persons who obtained a momentary notoriety in the late controversy, were not content with any such irreligion as this. It should be distinctly recorded, as it may possibly be a fact worth knowing long after their pamphlets and names have perished, that they have not only represented that the effort to supplant paganism by peaceful Christian instruction may be politically mischievous, and insisted that to political considerations all others are without hesitation to be sacrificed, but shewn an explicit partiality to the paganism itself. In speaking of its fables, institutions, and ministers, they have carefully employed a language not only of forbearance of 'abuse', as they call it, but of marked veneration; and they have been violently angry, that the friends of Christianity should assume the truth of that religion in terms implying that all other religions are therefore necessarily false. They have been quite furious when the zealous Christians in the East have applied, and have been justified by their friends at home in applying, to superstitious notions and idolatrous rites, the identical language applied to them in the Bible, or language of identical import. Every expression of hatred to the whole, or the particular parts, of the Indian pantheon and its rituals,—a kind of expression in which the Christians had imagined they might innocently and consistently indulge,—was received by their opponents as an affront to a respected friend, which they were bound to resent for him, and which they would have been glad to be able also to punish. If they have now and then made some pretension of faith in the Christian religion, it is so much the worse thus to have added hypocrisy to impiety; and it was also extremely foolish, for whom was it intended to delude into good opinion or co-operation? No other persons in the nation, assuredly, besides these gentlemen, would have thought it worth one paragraph of sentence of simulation to gain the good opinion of those whose understandings could give credit to professions of attachment to Christianity ridiculously speckling a general language of defensive respect for idolatry. As no credit can be sincerely given to such professions, we disapprove of any of the advocates of religion pretending, for the sake of politeness, to give it. Let men be plainly taken for what the general tenor of their performances evinces them to be; and let the fact go down formally recorded to posterity, that, at the beginning of this century, a set of men in this country, some

whose names were avowed, and others more prudently concealed, obtruded on the public, in a large quantity of transitory writing, a systematically supported exhibition of respect for the vilest paganism, and of abusive anger in its defence. It will not be true, if it should be said they made this exhibition only in necessary enforcement of their argument of the impolicy and danger of irritating the minds of our pagan subjects. They might, as we have said, have urged that argument to its utmost length, without one word of favour to the heathen superstitions; and, therefore, the favour and defensive partiality shewn to those superstitions was the willing and gratuitous tribute of depraved feeling. This direct homage to paganism itself, abstractedly from all consideration of policy in our management of pagans, appears to us the distinguishing circumstance, on account of which, chiefly, the recent paroxysm of enmity to religion merits a more marked record than those ordinary manifestations of it, in which it is perfectly common to misrepresent religion and true policy as incompatible, and insist that the former must be sacrificed.

This paroxysm being probably not apprehended at the time Mr. Pearson wrote, his work is addressed to the nation in a manner which seems to presume a general assent, or at least a prompt docility, to his reasonings. He charges the nation, indeed, with very criminal neglect; but appears confident it can only need to have its obligations plainly set before it; little expecting that he was to be personally accused of impertinence in presuming to remind the nation and government of this branch of their duty, and of absurd fanaticism in entertaining such a notion of that duty. It is natural for a work thus written in anticipation of general accordance, to expatiate in benevolent sentiment, to be in a mild and amicable language, and to display sometimes the exultation which the Christian philanthropist feels at the view of vast prospects of human amelioration, which he trusts are just about to be realized. In addition to this, our author is a sound reasoner, a perspicuous writer, and a man of extensive knowledge.

The first part of the work is 'a brief historic view of the gospel, in different nations, since its first promulgation,' to the present times, occupying nearly 70 pages. Prefixed to this is an ingenious chart, in which the various nations of the earth are represented by distinct, parallel, horizontal spaces, divided perpendicularly by lines at equal distances to mark the centuries. A dark colour spread over any of the spaces expresses paganism, and gives place to yellow, the expression



of Christianity, or red, of Mahometanism, at the periods, and in the complete or partial reception, in which those religions began, and may have continued to exist, in any of the countries. It is a pleasing and useful contrivance; and has only the defect, which the author himself regrets, of not being able to measure the whole relative proportion of extent in which the respective systems prevail, as the horizontal spaces, being all equal, do not express the smaller and greater population of the several countries. The Brief Historic View is written with animation, and with a clearness of order which required much dexterity, amidst such a multiplicity of facts, and so rapid a narration. A few slight errors will detract but little from its general merit. In p. 4 it is said, 'Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the divine purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor.' Now it may be questioned whether the particular commission to Peter to preach to Cornelius and his family was a 'full discovery of the divine purpose to extend the knowledge of the gospel to the gentiles' it may be probable that Peter and his brethren discovered from it no more than this, that the gospel was to be preached to such uncircumcised persons as feared God and worked righteousness, i. e. who joined in the worship of the true God in the synagogues, and obeyed the moral law. Of these, a large proportion of the first Christians consisted. We should think, too, that the various reading referred to (Acts xi. 20.) is erroneous, and that it should be Ἑλληνιστάς, as in the printed copies. Probably these were proselytes from heathenism to Judaism already, and not idolaters. The first explicit and formal 'turning to the gentiles', was at the period mentioned in Acts xiii. 46. In page 6, Mr. P. says that Peter's first epistle was addressed to the dispersed Jews; whereas it is evident that both Peter's epistles were addressed to the 'strangers,' or Gentile Christians. (See 1 Pet. i. 1. and 2 Pet. iii. 1.) We cannot think it safe to assert, as in page 13, the possession of 'miraculous powers' by certain bishops in the *third* century; nor do we see reason to believe that either the Goths or Sarmatians received the gospel so early as that period. We think there is not sufficient authority for the assertion (p. 15) that *previously* to Constantine's embracing Christianity, the Christians were the most powerful party in the Roman empire. The religious 'zeal of Constantine's sons' is mentioned (p. 16), in a way which might be understood to mean a zeal in favour of Christianity, as opposed to paganism.

Much of that zeal, however, was exerted in persecuting orthodox Christians, and exalting the Arians. Those princes assumed ecclesiastical authority, and perpetually interfered with church affairs. In page 22, our author appears to confound Colm, or Columba (as his name was Latinized) with Columbanus, a later missionary from Ireland to Germany. Whom does he precisely mean by the denomination Sclavonians, (in page 38)? The Russians, Poles, and Bohemians were all Sclavonians. In speaking of the Jesuit mission in Madura, (page 51) Mr. P. says it was formally suppressed in 1744, together with other missions established by the Jesuits in the Carnatic and in Marava (or Travancore). We believe these missions never were formally suppressed; but that their decay and extinction was simply the consequence of the abolition of the order. Our author refers to the *Lettres Curieuses et Edifiantes*, &c. for a full account of the Madura mission. Those letters relate chiefly to the labours of the French Jesuits in the Carnatic: a full account of the Madura mission is not to be found. The London Missionary Society was not formed *solely* 'among various classes of English Dissenters' (page 61); churchmen and methodists have always formed parts of it. Such mistakes are very insignificant, and were, no doubt, owing to the haste in which the author was under the necessity of composing his work. They make but a trifling deduction from the merit which this useful epitome derives from the combination of labour and skill. It is one part of that merit, that the brevity prescribed to the narration as a whole, is proportionably maintained in the parts, no favourite periods or events being so dilated as to reduce other large portions of the historical series to a mere catalogue of names. Transitions very abrupt, and to very great distances, are inevitable; and in adjusting the order of narrating disconnected facts, it will not be easy to preserve, better than in this performance, those imperfect relations which may prevent an absolute confusion, even in the most dispersed narration, by still suggesting, at each step, the one fact which, rather than any other one of a multitude that are all to be noticed in their places, should immediately follow the one last recorded. No reader will expect that in such a brief review there can be room for the discussion of historical difficulties, or for making many reflections. Taken, as it is intended, for an outline of the history of Christianity, it may be very useful, both to those who have read much, and those who have read but little, of that history. On the sum of the account the author concludes by observing, that the civilization of the world has kept pace with the progress of divine religion; that Christian nations have in every age considered it



to be *their duty to propagate it* in unenlightened regions; that *success* has, for the most part, attended their endeavours, when the *proper means* have been taken to secure it; and, that *the consequences* of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favoured objects of their benevolence.' p. 67.

The first part of the Dissertation is on the 'probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion.' It begins with some instructive observations on that grand principle in the divine government of the world, by which the prevailing tenor of its dispensations is asserted to be directed to the promotion of true religion among mankind, with its infallibly attendant morals and civilization. Some of the most memorable practical illustrations of this principle are recounted in a pleasing manner; followed however by the admission, that the development of this fundamental law of the divine government has been hitherto so partial, as to leave a most awful mystery still darkening the moral economy. The gloom of this mystery appears to us, on a view of the past and present state of the moral world, still greater than our author's reflection on the subject would seem to allow; so great, as very much to repress the exultation with which it is desirable to contemplate such indications as he has specified of the existence of the grand principle in question. He now approaches the subject by referring to the time, about a century since, when the first commercial grant was made to the British merchants trading to India, by a monarch of the country, and then stating the present extent of our empire there. Such acquisition, made in so short a time, and in defiance of a powerful European competitor, he deems so extraordinary as to force upon us imperiously the inquiry *why* we have been suffered and assisted thus to become one of the greatest Asiatic powers. He states several advantages, of a subordinate quality, which we, and which the people of India, have derived from our ascendancy in that country; but insists that the ultimate design of Providence in giving us this power is 'the diffusion of Christian knowledge among many millions of its unenlightened inhabitants, as the means of promoting their temporal and eternal welfare.'

The second and much the longest part of the Dissertation is 'on the duty, means, and consequences of translating Scriptures into the oriental languages, and of promoting Christian knowledge in Asia.'—So many pages of our last volumes have been occupied with this subject, that we think better to decline attempting any formal analysis of this sensible dissertation. Many of our author's statements and

arguments are in substance the same as those of other writers whom we have had occasion to notice; but it is not to be forgotten that he was, in the recent discussion, one of the first that employed them. The *duty* here asserted is proved and enforced in a very satisfactory manner by arguments at once the best and the most obvious,—the benevolent nature and spirit of Christianity—the peculiar advantages and facilities we have obtained for such a work, in acquiring so vast a power in the East—the wretched moral state of the people, a state, the worst constituent evils of which are, by their nature, incapable of being corrected or even modified by any agency but that of religion—and the benefits which would result both to Britain and Asia. He obviates the principal objections to the design, founded on the pretended danger of exciting alarm and hostility by peaceful efforts of instruction, and the pretended impossibility of converting the victims of the Brahminical superstition.

The proposed *means* are, translations of the Scriptures, an ecclesiastical establishment, missions, and schools. He enlarges to a great extent on the first of these means, beginning with an observation on the contrast between the policy of false religions and of the true, with reference to their most sacred doctrines, and to the oracles on which they respectively rest their authority.

\* It has been the general policy of the authors of false religions, to conceal the institutes and mysteries of their pretended revelations from the knowledge of the vulgar; that is, of the great body of the people in every country. This has been effected either by involving them in hieroglyphic symbols, or mysterious rites or observances; by throwing over them the veil of a sacred language, confined to a particular body of men; or, by prohibiting the perusal of the sacred books by the profane eyes of the multitude. Hence the hieroglyphics of the Egyptians: the mysteries and esoteric doctrines of the Greeks and Romans; the prohibitory laws of the Hindus, and the partial discouragements of the Mohammedans. The grounds of this disgraceful policy are sufficiently obvious. Ignorance, while it is justly said to be the parent of a blind and bigoted devotion to error and superstition, invests the supposed sacred object with a mysterious grandeur, which leads its unhappy votary captive, and perpetuates its wanderings from truth and virtue.' p. 126.

Our author enumerates the principal languages of India, and the other parts of the Asiatic continent, with appropriate remarks on their qualities, and the local extent to which they are spoken. He notices the several translations proceeding or published at the time of his writing, anticipates great assistance from the college of Fort William, recommends that the translations shall, as much as possible, be made directly from the originals, the translators also availing themselves of the



works of our distinguished biblical scholars. He advises that the translations be all executed in Asia, and that 'in every case which admits of a choice of translators, *Christians* shall be selected.' As to the important point of expence, he has found that he had something to learn when he advanced the following presumption. 'In a concern, the ultimate advantages of which would be scarcely less enjoyed by the British government, than by the objects of its beneficence, it may be presumed that an appeal to its liberality would not prove unsuccessful.'

On the subject of a Religious Establishment in India, he has but a short section; and if he had to write it now, he would make it shorter. Between wars, the sumptuous paraphernalia of state, the support of pagan worship, and the disasters of the India shipping, it is tolerably evident that not a rupee can be afforded for such a purpose. In asserting the necessity of an establishment, our author does not, like some of his wiser contemporaries, avow it as his object and expectation, to secure a 'perfect uniformity of religious faith.' He insists on it as necessary in order to supply and support a sufficient number of qualified men for the religious service of India, to give some semblance of religion to our national character there, to embody the 'national religion' in a visible and imposing shape, and to create in India an episcopal power of ordination, independent of the hierarchy at home.

In the section on Missions, the author refutes, with ability and animation, the assertions of some distinguished writers, who have pronounced that missions to the Hindoos must necessarily be useless, and the representations of others who have undervalued their actual effect. He suggests some expedients and institutions for training missionaries, states the duties and importance of the office, and makes a captivating, but not therefore extravagant, delineation of an accomplished missionary. It is such a delineation, however, that, if it is to be taken as the standard, one thing is very evident; namely, the superlative folly of those writers on the subject, who have recommended that no English missionaries who are not members of the established church should be permitted to go to India, or remain there. If each missionary must possess the personal qualifications demanded by Mr. Pearson, it will be found that all the sects together will barely furnish a competent supply; and we think he has lost a fair opportunity of signaling his liberality by an explicit protest against the foolish bigotry which could think of such a limitation and exclusion, especially when it was notorious that

scarcely any members of the establishment had shewn themselves disposed to the undertaking of missionary labours.

We need not say that our author's accustomed good sense continues to be displayed through the remaining sections of the work. So much of this good sense, so much knowledge, and so much moderation prevail through the whole performance, that it may be reverted to by inquirers on the subject, as one of the fairest statements of the duty of a Christian state (if such a denomination may be allowed) to its heathen subjects.

Art. IV. *Les Trois Règles de la Nature, &c.* The Three Kingdoms of Nature, by J. Delille.

(Concluded from p. 54.)

THE power of the *Air* to communicate contagion, affords the poet an opportunity of describing the fatal effects of the *Plague*. The description is chiefly taken from Lucretius; but the copy, though spirited, is by no means equal to the original. We cannot institute a comparison; but have noticed that several of the most animated and tender passages of the Roman bard have been altogether omitted, while at the same time we have a detail of minuter facts, so circumstantially drawn out as to be tedious and uninteresting.

But the minstrel changes his measure, and assumes a gayer theme. The invisible and elastic agent that is capable, when loaded with contagion, of destroying thousands in a few hours, is also capable of being the medium to thousands of sounds that can do every thing but recal from the shades of death: and in Grecian mythology were even supposed capable of doing this. To the Harp, its first manufacturing artist Ehrhard, and its first musical artist Sejan, he pays the following burst of applause. —

‘ Vainqueur mélodieux des antiques merveilles,

Quels accents tout à coup ont frappé mes oreilles!

J’entends, je reconnois ces chefs-d’œuvre de l’art,

Trésors de l’harmonie et la gloire d’Erhard.

De l’instrument sonore animant les organes,

Séjan a préludé: loin d’ici, loin profanes!

De l’inspiration les sublimes transports

Echauffent son génie et dictent ses accords:

Sous ses rapides mains le sentiment voyage;

Chaque touche a sa voix, chaque fil son langage;

Il monte, il redescend sur l’échelle des tons,

Et forme, sans désordre, un dédale de sons.

Quel variété! que de force et de grâce!

Il frappe, il attendrit, il soupire, il menace:

Tel au gré de son souffle, ou terrible ou flatteur,

Le vent fracasse un chêne ou caresse une fleur.



We will try also to put the English reader into possession of the meaning of these verses:

Victor of strains most wondrous once to hear!  
 What sounds are these that strike my ravished ear?  
 I pause, I start, and hang delighted still  
 O'er ART's sweet master-piece, and EHRHARD's skill.  
 Hush! SEJAN strikes—leave, leave us, ye prophane!  
 Deep from within he draws the magic strain:  
 The wild enthusiasm that his spirit fires,  
 Finds him a theme, and every string inspires.  
 Beneath his rapid hands light Feeling flies,  
 Each tone a voice, each touch a language tries.  
 He mounts, he sinks, and marshals, as they throng,  
 The dedal numbers through the scale of song.  
 What strength! what grace! what changefulness of charms!  
 He strikes, moves, melts us, rouses, and alarms.  
 So *Eurus*, as his wayward breath he blows,  
 Now fells the firm oak, now salutes the rose.

Our limits will not allow us to do more than quote another passage or two. The character of the war-horse is executed with much spirit in the following lines, Book VIII, though somewhat too finely spun out.

‘Voyez ce fier coursier, noble ami de son maître,  
 Son compagnon guerrier, son serviteur champêtre,  
 Le traînant dans un char, ou s’élançant sous lui;  
 Dès qu’a sonné l’airain, dès que le fer a lui,  
 Il s’éveille, il s’anime, et redressant la tête  
 Provoque la mêlée, insulte à la tempête;  
 De ses naseaux brûlants il souffle la terreur;  
 Il bondit d’allégresse, il frémit de fureur;  
 On charge, il dit; Allons; se courrouce et s’élance,  
 Il brave le mousquet, il affronte la lance,  
 Parmi le feu, le fer, les morts et les mourants,  
 Terrible, échevelé, s’enfonce dans les rangs,  
 Du bruit des chars guerriers fait retentir la terre,  
 Prête aux foudres de Mars les ailes du tonnerre;  
 Il prévient l’éperon, il obéit au frein,  
 Fracasse par son choc les cuirasses d’airain,  
 S’enivre de valeur, de carnage et de gloire,  
 Et partage avec nous l’orgueil de la victoire;  
 Puis, revient dans nos champs, oubliant ses exploits,  
 Reprendre un air plus calme et de plus doux emplois,  
 Aux rustiques travaux humblement s’abandonne,  
 Et console Cérès des fureurs de Bellone.’

Vol. II. pp. 239, 240.

The best portion of this is avowedly taken from the well known and inimitable description in the book of Job (xxxix. 20—25) Inimitable we may still call it, upon a comparison with the present passage. Let the reader accept it as it ought to be rendered.

Terrible is the glory of his nostrils:  
 He paweth in the valley, and exulteth:  
 Boldly he advanceth against the clashing host;  
 He mocketh at fear, and trembleth not;  
 Nor turneth he back from the sword.  
 Against him rattleth the quiver,  
 The glittering spear and the shield.  
 With rage and fury he devoureth the ground,  
 And is impatient when the trumpet soundeth.  
 He exclaimeth among the trumpets "aha!"  
 And scenteth the battle afar off,  
 The thunder of the chieftains, and the shouting.

In all the versions of this passage we have yet seen, the term בִּנְחָ, *beceh*, rendered above 'boldly' at the beginning of the third line, is usually, but erroneously, regarded as a substantive instead of an adjective form; and is also added, with an error in the punctuation, to the preceding line, in the following manner;

He paweth in the valley, and rejoiceth in *his* strength.

The phrase 'and is impatient', four lines from the bottom, is usually rendered still more erroneously, and so as to destroy the sense, "neither believeth he that it is the sound of the trumpet." We have given the line literally, and in the order in which the words occur in the original. אֲמֵן, *amen*, implies only in a very subordinate sense, *to believe*: its primary signification being *to be firm, quiet, at rest*: and hence, with a negative, *to be unquiet, restless, impatient, ungovernable*. The Arabic آمين, *amyn*, is used precisely in the same sense, and is often applied to the camel, to denote its perfect steadiness and quiescence.

We can quote but one passage more from the ornamental parts of the poem, and it shall be a few verses from that with which it closes. The writer, after tracing many of the most curious powers of animals, and contrasting them with the superior endowments of Man, observes as follows.

'Mais c'est la mort surtout, dont les touchants tableaux  
 Place l'homme au dessus de tous les animaux;  
 Là dans tout l'intérêt de sa dernière scène,  
 Paraît la dignité de la nature humaine.  
 Dans leur stupide oubli les animaux mourants  
 Jettent vers le passé des yeux indifférents;  
 Savent-ils s'ils ont eu des enfants, des ancêtres,  
 S'ils laissent des regrets, s'ils sont chers à leurs maîtres?  
 Gloire, amour, amitié, tout est fini pour eux:  
 L'homme seul, plus instruit, est aussi plus heureux,  
 Pour lui, loin d'une vie en orage féconde,  
 Quand ce monde finit commence un autre monde;



Et du tombeau que s'ouvre à sa fragilité,  
 Part le premier rayon de l'immortalité;  
 Son ame se ranime, et dans sa conscience  
 Auprès de la vertu retrouve l'espérance.' Vol. II. p. 260.

The last couplet of this passage might well have been omitted, as it weakens rather than adds strength to the effect. We shall present the English reader with a version of the last six verses preceding this couplet, as well intitled to his notice:

Love, friendship, glory, all to them is o'er:  
 Man, nobler-born, has nobler views in store.  
 For him, far distant from this world of strife,  
 When one life closes, opes another life:  
 And from his ashes, such kind heaven's decree,  
 Springs the first ray of immortality.

Our author, however, does not terminate even with the couplet we have rejected: but, with a kind of Hibernian progression, brings back the buried man from his tomb to his death-bed; and describes his views and his feelings; his taking leave of his family, his daughter, his *little* son; and his directions about his tenants and his servants, with a minuteness, that, as we have observed on several other occasions, borders on prolixity, and very much diminishes the interest of the picture. In the midst of all which circumstantiality, however, we are very much surprised that not a single glance is directed towards the promises and prospects of Revelation: the Bible is kept out of sight with as much caution, as if it were as treasonable to favour it as to favour the Bourbons: it is the dying scene of a heathen philosopher rather than of a Christian saint; of an Adrian rather than of a Pascal: and we lament to behold that in this, as well as in several other instances, the peculiar state and fashion of M. Delille's country, if they have not urged him openly to sins of commission, have induced him to suppress what ought to have been by no means omitted. The passage proceeds as follows, and with it the poem terminates.

' De loin il entrevoit le séjour du repos,  
 De ses parents en pleurs il entend les sanglots;  
 Il voit, après sa mort, leur troupe désolée  
 D'un long rang de douleurs border son mausolée.  
 Au sortir d'une vie, où de maux et de biens  
 La fortune inégale a tissu ses liens,  
 Il reprend fil à fil cette trame si chère,  
 Dont la mort va couper la chaîne passagère;  
 Le souvenir lui peint ses travaux, ses succès,  
 La gloire qu'il obtint, les heureux qu'il a faits.  
 Ainsi sur les confins de la nuit sépulchrale,  
 L'affreuse mort, au fond de la coupe fatale,

Laisse encore pour lui, quelques gouttes de miel ;  
 Il touche encore la terre en montant vers le ciel,  
 Sur sa couche de mort il vit pour sa famille,  
 Sent tomber sur son cœur les larmes de sa fille,  
 Prend son plus jeune enfant, que sans prévoir son sort,  
 Essaie encore la vie et joue avec la mort ;  
 Recommande à l'ainé ses domaines champêtres,  
 Ses travaux imparfaits, l'honneur de ses ancêtres ;  
 Laisse à tous en mourant le faible à secourir,  
 L'innocent à défendre, et le pauvre à nourrir ;  
 De ses vieux serviteurs recompense le zèle ;  
 Jouit des pleurs touchants de l'amitié fidèle,  
 Reçoit son dernier vœu, lui fait son dernier don ;  
 De ses ennemis même emporte le pardon ;  
 Et, dans l'embrassement d'une épouse chérie,  
 Délie et ne rompt pas les nœuds de la vie.'

Vol. II. pp. 261, 262.

It yet remains for us briefly to express our opinion, as to the literary and scientific character of the poem. And here it is that we find it principally, and indeed woefully deficient. In a metrical work, ushered into the world under the fostering care of the National Institute, and illustrated with notes drawn up by the most celebrated of its learned secretaries and members, we certainly had a right to expect a survey of science as it now exists, brought down to its latest discoveries; instead of which, however, we find scarcely a trace of the most important and prominent features of the day, and indeed little that might not have been communicated towards the middle, or at farthest about the close of the last century.

We have already observed that half the poem is devoted to the explanation of the Four Elements, of which the title makes no mention whatever. But what have the four elements to do with modern philosophy? three of which, instead of being elementary substances, are now well known to be compounds, while the very existence of the fourth (*fire*) is altogether denied as a substance *sui generis* by several of the first philosophers of the day. We should certainly have as soon expected to have met with an arrangement, founded upon the vortices of Des Cartes, or the cycles and epicycles of Ptolemy. This is to revert to the system of Empedocles, instead of to announce the discoveries of our own age; and "The Nature of Things," published nearly two thousand years ago, is in this respect a more modern poem than "The Three Kingdoms of Nature."

Had M. Delille been as deeply versed in recent chemistry as he ought to have been, he might, most conveniently, have



laid hold of a hint some time since suggested on the continent, of assigning to the gases the name of a *fourth* or *gaseous kingdom of Nature*; and he might hereby have reduced the whole of his four elements into one common and elegant division, except indeed that of earth, or rather of the different species of ascertained earths, which immediately belong to the mineral kingdom.

In Book I, we have a tolerable account of the solar prism and of its phænomena *as known to Sir Isaac Newton*: but not a syllable of any discovery that has since taken place upon this subject. The author adverts to several of the more common proofs of light existing without heat, and heat without light; but he appears totally ignorant that the sun throws down rays of three different descriptions at the same time, colorific, calorific, and deoxidizing, and that, when subjected to the prism, they all travel in different directions. The description of fire leads to that of electricity, and the Aurora Borealis; but not the remotest reference is made to Galvanism, or Voltaism as it is now more generally called; nor is the name of Galvani or of Volta to be met with in any part of the poem.

The elementary principles and general phænomena of *Air* are detailed in easy versification in the ensuing book: the *mirage* is more fully described than we remember to have seen it by any preceeding poet: but we are astonished that no notice whatever is taken of *meteoric stones*, a phænomenon well known to Anaxagoras as early as four centuries before the Christian era, and which has peculiarly occupied the attention of the learned of all Europe within the last eight or ten years: our author's countryman M. Patrin, and M. Izarn, might have furnished him with some curious theories upon this subject. The element of *water* is hurried over in Book III: and though we are informed, both in the poems and the notes, of the constituent principles of air, no more notice is taken of those of water, than if our author were ignorant of them, or regarded it as a simple substance. The process of evaporation is well described. In Book IV, however, which is intitled *La Terre*, we encounter very much out of place, and as though our author had just received a lesson upon the subject, a description of the principles of water in the following verses:

‘ Lavoisier, tu parais, et par toi l’univers  
Apprend que l’eau contient deux principes divers;  
L’oxygène, propice aux facultés vitales,  
L’hydrogène inflammable, en deux parts inégales.’

The different kinds of earths discovered and analysed are

said to be the *five* following, lime-stone, barytes, magnesia, alumine, and silica. All these are sufficiently characterized and identified: but to have brought this department of chemistry down to the present day, the poet should also have described the *four* ensuing also, making *nine* in the whole instead of *five*,—strontian, yttria, zirconia, glucina; the three first of which were discovered and analysed at least twenty years ago, and the last eleven; and concerning all which he might have gotten sufficient information, for a popular work, from Crell's *Annales de Chimie*. Of these four, however, he seems totally ignorant. The constituent elements of the diamond are most accurately glanced at, and a delicate and generous compliment paid to Sir Isaac Newton for his very extraordinary foresight in regard to this gem. Half this book, at least, ought to have been connected with the ensuing, intitled *Regne Minéral*; it is impossible to separate them. Nevertheless, upon the whole, it is one of the most accurate, so far as it goes, in a scientific view. We have been particularly pleased with the well merited compliment paid to M. Cuvier, on account of his admirable collection of skeletons of animals now altogether extinct. M. Cuvier's own note, also, appended to this passage, is worthy of himself, which is more than we can say of the notes in general. Book V, having been thus unfortunately forestalled, is the meagrest of the whole. To fill up its dimensions, the diamond is again adverted to; a most beggarly account is given of the metals of the present day: no kind of notice is taken of the very important doctrine of crystallography, nor even the name of Haüy mentioned once, except in the notes. As little is said, or even appears to have been known, of the decomposition of the alkalies by Davy, by means of Voltaic electricity; his name does not occur in the notes, nor even that of M. Delille's own countryman Gay Lussac, who has been so industriously following up the same experiments.

Our poet is far more at home in the sixth book, which is devoted to the *vegetable kingdom*: he can only afford a bird's-eye view, but it is a correct and masterly one. The two last books, upon the animal kingdom, have by no means pleased us equally. The greater part is trite and common. We perceive, however, with equal pleasure and surprise, that the poet has made himself acquainted with M. Huber's very valuable natural history of the bee, which has incontrovertibly proved the supposed neutral to be a real female with undeveloped female organs, but nevertheless capable of developement by a peculiar mode of treatment. We find no notice taken of the *platypus*, nor indeed of several other of the most curious animals of Australasia.



In a word, M. Delille only required to possess a more correct knowledge of natural history, to have written a poem that would have rivalled the duration of his own language. As it is, his immortality, *in the present instance*, is doubtful: the work will please, but cannot instruct: in a scientific view it is equally deficient and erroneous.

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Art. V. *Essays on Professional Education*, by R. L. Edgeworth, Esq.  
F. R. S. M. R. I. A. &c.

(Concluded from page 25.)

THE third Essay is on Military and Naval Education. In undertaking to sketch the proper education for the several professions, Mr. Edgeworth has omitted, apparently by design, to premise any observations tending to fix the moral estimate of each, for the assistance of those persons who are compelled to consult a delicate conscience in choosing the professions of their children. A few observations of this kind might not have been out of place, at the beginning of an essay on the method of making a soldier; for such a conscience may perversely raise a very strong question, whether it be *right* to destine a child to the occupation of slaying men; and, happily for our country, (or unhappily, as we believe it will be more according to the current moral principles of the times to say) there are a certain proportion of people who cannot dismiss in practice their convictions of right, even though flattered by a presumption, that their names, in their sons, might attain the splendor of military fame. We cannot be unaware how much offence there are persons capable of taking, at a plain description of war in the terms expressive of its chief operation. And it is, to be sure, very hard that what has been bedizened with the most magnificent epithets of every language, what has procured for so many men the idolatry of the world, what has crowned them with royal, imperial, and, according to the usual slang on the subject, 'immortal' honours, what has obtained their apotheosis in history and poetry,—it is hard and vexatious that this same adored maker of emperors and demigods, should be reducible in literal truth of description to 'the occupation of slaying men,' and should therefore hold its honours at the mercy of the first gleam of sober sense that shall break upon mankind. But, however whimsical it may appear to recollect that the great business of war is slaughter, however deplorably low-minded it may appear to regard all the splendor of fame with which war has been blazoned, much in the same light as the gilding of that hideous idol to which the Mexicans sacrificed their human hecatombs, however

foolish it may be thought to make a difficulty of consenting to merge the eternal laws of morality in the policy of states, and however presumptuous it may seem to condemn so many privileged, and eloquent, and learned, and reverend personages, as any and every war is sure to find its advocates,—it remains an obstinate fact, that there are some men of such perverted perceptions as to apprehend that revenge, rage, and cruelty, blood, and fire, wounds, shrieks, groans, and death, with an infinite accompaniment of collateral crimes and miseries, are the elements of what so many besotted mortals have worshipped in every age under the title of ‘glorious war.’ To be told that this is just the common-place with which dull and envious moralists have always railed against martial glory, will not in the slightest degree modify their apprehension of a plain matter of fact. What signifies it whether moralists are dull, envious, and dealers in common-place, or not? No matter who says it, nor from what motive; the fact is, that war consists of the components here enumerated, and is therefore an infernal abomination, when maintained for any object, and according to any measures, not honestly within the absolute necessities of defence. In these justifying necessities, we include the peril to which another nation with perfect innocence on its part may be exposed, from the injustice of a third power; as in the instance of the Dutch people, saved by Elizabeth from being destroyed by Spain. Now it needs not be said that wars, justifiable, on *either* side, on the pure principles of lawful defence, are the rarest things in history. Whole centuries all over darkened with the horrors of war may be explored from beginning to end, without perhaps finding two instances in which any one belligerent power can be pronounced to have adopted every precaution, and made every effort, concession, and sacrifice, required by Christian morality, in order to avoid war; to have entered into it with extreme reluctance, to have entertained, while prosecuting it, an ardent desire for peace, promptly seizing every occasion and expedient of conciliation; to have sincerely forsworn all ambitious objects, to have spurned the foolish pride of not being the first to offer peace, and to have ended the war the very first hour that it was found that candid negotiation and moderate terms would be acceded to by the enemy. It is certain, at least, that the military history of this country is not the record where such examples are to be sought. But it may be presumed, we suppose, that those parents whose moral principles are to be of any use to their children, will abhor the idea of their sons being employed in any war that has not the grounds of justification here enumerated. But then, in order to their



feeling themselves warranted to educate those sons for the business of war, they must have a firm assurance that the moral principles of their nation, or its government, are about to become so transformed, that there shall be, during the lives of their children, no war which shall not, on the part of their country, stand within the justifying conditions that we have specified. And let a conscientious parent seriously reflect, whether there be any good cause for entertaining such an assurance. But, unless he has such an assurance, he gives his son to be shaped and finished, like a sword or bayonet in a Birmingham manufactory, to be employed in deeds of slaughter, righteous or iniquitous, just as may be determined by the persons in power, to whom he must sell his services unconditionally, and whose determinations may probably enough be guided by the most depraved principles: while there is this unfortunate difference between the youth and the sword, that the youth, who is thus becoming an instrument of slaughter, cannot still be divested of the accountability of a moral agent. A melancholy case! that the father should have cause to deplore the impossibility of his son's being at once an accomplished soldier and an idiot.—If a time shall come when the nation and its government shall manifest, with any thing like a sufficient security for permanently manifesting, half as much moderation as they have shewn pride and ambition, and half as decided an attachment to peace as they have shewn violent passion for war, during the last half century, then the parent's conscientious scruples may be turned from the general question of the morality of the military employment, to the particular considerations of its probable influence on his son's character, and its dangers to his life; that is to say, if all such considerations, and the profession itself, are not by that time set aside by the final cessation of war. In the mean time, conscientious parents may do well to resign the ambition of training sons to martial glory, to those fathers—a plentiful complement—who will laugh at the sickly conscience which scruples to devote a youth to the profession of war, on the ground that the wars in which he shall be employed may be iniquitous.

We are not sure that Mr. Edgeworth would not join in this laugh, as he makes very light of whatever morality has to do in the concern. He contemplates, with the utmost coolness, not only the possibility that his young hero may be employed in an unjust cause, (in which case he is here recommended to take no responsibility on his conscience, but mind his proper business of killing and slaying), but the certainty that the prescribed education for a military life will power-

fully tend to promote and perpetuate a state of war. He says,

‘After quitting his academy, it is scarcely possible that a young man, who has acquired all the knowledge, and caught all the enthusiasm, necessary for his profession, should not ardently wish for war, that he may have opportunities of distinguishing himself. Martial enthusiasm and a humane philosophical love of peace are incompatible, therefore military pupils should not be made philosophers, or they cease to be soldiers, and how then can we expect to be defended?’ p. 194.

Thus it is plainly asserted, that a rightly conducted military education will inspire its subjects with an ardent passion against the nation's being at peace. Now let it be considered, that of the numerous youths to be thus educated, and therefore inspired with this passion, a considerable proportion will be sons of the nobility, who form a branch of the legislature, a kind of permanent council to the king; that another large proportion are from the families of the prodigious number of executive functionaries of the state, through all their gradations; and that a very numerous supply is from the families of wealth and influence throughout the country, whose direct or collateral relations have seats in the House of Commons:—let all this be reflected on but five minutes; let it be considered that the younger sons of the nobility, when thus educated, must be provided for at all events, even if they were *not* burning for martial enterprise; that in the descending ranks of family and wealth, who send their representatives to the House of Commons, the modern habits of living have created certain necessities very powerfully tending to influence the fathers of these young heroes to promote in that House, in person, or by their friends, such national schemes as will furnish employment for their sons; and that the generous ambition, as it will be called, of these high-spirited young men, always therefore the favourites and idols of their families and connexions, will probably have no little direct influence on the volitions of their parliamentary relatives. Let any man think of all this influence, acting in reinforcement of that horror of peace which may prevail as much in the government and a great part of the nation another half century, as it has prevailed during the last, and say whether there can be any better security for a constant national disposition to a state of war. The nation is to stand, therefore, in this desirable predicament; that the grand expedient for defending it against enemies, is to be most exactly calculated to set it continually on finding and making enemies.

Such are the natural effects of our author's scheme of military education, according to his own statement of its ten-



dency, on which statement he appears not to have the slightest idea that any one can be so wrong-headed as to found an objection to such an education. It is no business of ours, in this place, to enter into a dull and useless discussion whether it be practicable to devise a scheme of education which should qualify young men to be efficient soldiers, whenever duty should appear to summon them to act in that capacity, and should equally, at the same time, cultivate all the moral principles that would inspire a detestation of war. But it is our business as Christian censors and monitors to say, that, if this is not practicable, no parent can educate his son for war, without a complete virtual abjuration of Christianity; as it is obviously impossible for him at once to be faithful to the laws of an institution which commands every thing gentle, pacific, preventive of strife and suffering, and repressive of ambition, and deliberately to excite in his son an ardent passion for that employment, of which the grand elements are fury, anguish, and destruction. The laws of this institution are fundamental and absolute, forming the primary obligation on all its believers, and reducing all other rules of action to find their place as they can, in due subordination,—or to find no place at all. No arguments in favour of this military passion are to be allowed from such topics as *national glory*, unless it is to be maintained, that Christianity has provided for a suspension of its own principles, in favour of that pride and ambition generally implied in this phrase. And if it has made an exception in favour of these, why should it not be equally indulgent to any other depraved feelings connected with other kinds of corrupt interest? that is, why has it an existence, as a moral authority? It had better not exist at all, if it were an institution which enforced gentleness and quietness on mankind, just as if to give the more destructive effect to an exception sanctioning martial madness to harass and consume them. Truly it would deserve all the contempt which such persons as our author feel for it, if it were a system maintaining itself rigidly obligatory on those whose refined moral sensibility yields to admit the obligation, but not obligatory on those whose fierce passions disdain its controul; that is, a thing of which the obligation depends on whether men are willing to acknowledge it or not.

We have mentioned what is called national glory, as this is one of the chief idols which men of war are always required to worship, and to which there is hardly any thing in the whole moral system which they will not be justified, by the generality of politicians and moralists in these times, for sacrificing. But national defence is Mr. Edgeworth's

immediate plea, in justification of a mode of training which must deprave the moral sentiments of a considerable portion of our youth: 'how can we' otherwise, he asks, 'expect to be defended?' We have already said, in reply to this, How can we, at this rate, be ever free from perils, created by our own foolish disposition to seize or make occasions for war? But we add another question of still graver import,—On the supposition that there is a righteous Governor of the world, how can we expect to be defended, if we industriously promote, in the minds of a large and the most active proportion of our youth, a spirit which he abominates, and the national conduct naturally resulting from which he has threatened to visit with punishment? This question, indeed, it must be acknowledged, can pertinently be addressed only to the 'fanatics;' as we have had extensive opportunity of observing, that the persons so reputed alone shew any real practical recognition of a divine government in speculating on the policy of states. It is to be hoped that all these fanatics will, in consistency with their faith in such a government, beware of soliciting the demon of martial ambition into the minds of their sons; convinced that no possible combination of circumstances under heaven can sanctify a spirit the reverse of their religion, and that, as a general law, a state in danger has just so much the greater cause to despair of being defended, as it prepares its defence in a spirit careless of divine injunctions, and scornful of a reliance on Providence. Till the right spirit shall find its way into nations and governments, it remains to be seen what that Providence will suffer to be effected among them by that valorous ambition which Mr. E. wishes to inflame, and all the glory of which—except its success, and its efficacy to annihilate national danger—has richly crowned this country during the last half century.

If the question were still urged, But how can a nation be defended? it may be answered at once, that a nation whose piety and justice are approved by heaven, (and how is a nation of an opposite character to have any security of being defended, whatever be its ostensible means?) such a nation may be defended by the divine agency giving efficacy to the operation of such numbers, such military apparatus, and such resources of science, as the purely defensive spirit would always keep partly prepared, and would soon make ready for action, in an enlightened nation, conscious of having the most valuable possessions to lose.

Our author's morality appears on the same level, in the doctrine that it is not for military men, except those of the very highest rank, to form any judgement of their own on



the right or wrong of the cause in which they are to be employed. That is, in the one employment which is the most awful on earth, that of inflicting death on human beings in the mass, men are not to consider their actions as of consequence enough for the cognizance of conscience; they may divest themselves of the inconvenience of moral accountability, till they return to the solemn functions of buying and selling, and the ordinary proprieties of life. In the civil economy of society, the life of an individual is regarded as of such importance, that it must not be touched without a most grave and punctilious process; witnesses are attested and rigorously examined, juries are sworn and charged, laws are explained, learned judges preside, and are even allowed by their office to assume in a certain degree the character of advocates for the accused; and should any one of all these persons concerned, be proved to have acted in the process as a man divested of moral responsibility, his character is blasted for ever. But let an ambitious despot, or a profligate ministry, only give out the word that we must be at war with this or the other nation,—and then a man who has no personal complaint against any living thing of that nation, who may not be certain it has committed any real injury against his own nation or government, nay, who possibly may be convinced by facts against which he cannot shut his eyes, that his own nation or government is substantially in the wrong, then this man, under the sanction of the word *war*, may, with a conscience entirely unconcerned, immediately go and cut down human beings as he would cut down a copse. It is nothing to him if the people he is to co-operate in attacking are peaceful, free, and happy, and that this very freedom and happiness may have been the cause of the war, by exciting the malignity of the aggressor. The peaceful vallies and hills of Switzerland can be no more sacred in his view, than the borders of the most arrogant and malicious rival. The officers who invaded and subdued that country were, all but the commander in chief, as virtuously employed as those who fell in attempting to defend it. And admitting that the popular resistance in Spain is really an effort of a long-degraded people to obtain liberty, the invaders, excepting perhaps the marshal dukes, are as honourably occupied as their opponents; for they are destroying men and desolating the country, under the modest forbearance, enjoined by our moralist, to arrogate to themselves a right of judging of the merits of the cause. And should they receive orders from their superiors to perpetrate the barbarities of Herod, they have only to obey, and exult in their exemption from moral responsibility. The exemption

goes this length, and every length, or it cannot be proved to exist at all; for if an accountableness is to take place at some point, and the man's own judgement is to decide where, he will be compelled to begin his examination, and therefore to acknowledge his accountableness, at the very first moral question that can be put concerning his employment.

The young soldier from Mr. E.'s school is not to be eagerly set on duelling, but neither is he in all cases to decline that honourable practice. 'The best character,' he says, 'a young man can establish on going into the army, is that of being determined to fight in a proper cause, but averse to quarrel for trifles.' He strongly recommends fencing as a part of an officer's education.

'It might again revive the custom among gentlemen, of fighting duels with swords instead of pistols: a custom, which would at least diminish the number of duellists, by confining them to a certain class in society. Gentlemen would then be in some measure protected from the insolence of uneducated temerity, and every ill-bred upstart would not find himself upon a footing with his superior because he can fire a pistol, or dares to stand a shot. If any distinction of ranks is to be supported, if any idea of subordination is to be maintained in a country, and what nation can exist without these, education must mark the boundaries, and maintain the privileges of the different orders. The honour and the life of an officer and a senator, and that of a mere idle man of the town, ought not to be put on the same level, nor should their differences be adjusted by one and the same appeal to the trigger.' p. 152.

This expedient for preserving so valuable a privilege to the better sort, for keeping duels a strictly genteel amusement, would prove ineffectual; for these 'idle men of the town' would, in spite of their description, be soon stimulated to qualify themselves in the art, on which they found their equality with the 'officers and senators' was to depend; and some of them, of the true bravo species, would soon acquire the power to overawe their pretended superiors. Mr. Edgeworth might know that some of these men of the town practise shooting at a mark, expressly in preparation for 'affairs of honour,' with as much assiduity as would finish them in the use of the sword. Under the appearance of idle men of the town, there will always, in the metropolis, be a class of keen desperate adventurers by profession, who regard what Mr. E. may call 'their superiors,' as their *game*; and so long as gentlemen of the senatorian, or whatever other dignified sort, choose, in defiance of morality and law, to maintain the practice of 'appeal' to either the 'trigger' or the sword, they will deservedly be at the mercy of the more unerring pistols or swords of these formidable men. As to the supposed higher value of the 'honour and the life of the



officer or the senator,' surely the man is the best judge himself what the one or the other is worth; he is not *obliged* to appraise them in a pistolling match with 'every ill-bred upstart, or idle man of the town,' and, if he chooses to do it, it is of course because he judges they are things fit for such a traffic. And truly, whatever price they might have borne before, he cannot well estimate them too meanly by the time that he has measured his ground with his worthless antagonist, since community in crime is the grand equalizer in degradation. By the time he has consented to place himself in that situation, his 'honour,' at any rate, is hardly worth the trouble of a preference of one weapon to another, and his 'life' is worth—mentioning in to-morrow's newspaper as a thing that went out in a gentlemanly style. In the name, then, of that liberty, so much favoured by the government and tribunals of this Christian country, of violating in this point morality and law, let not the man be forced to take the pains of learning an additional art in order to dispose of his couple of trifles 'honour and life,' which can be disposed of with less trouble in the mode now in fashion.

The reader will be somewhat surprised to find, that this determination to fight duels on all proper occasions, is to coalesce, in the young soldier's mind, with a *religion* which it shall be worth his while to maintain with an equal constancy of determination. We are not certain, even, whether the same weapons are not, in the last resort, to be employed; since 'all interference with his religious sentiments, whether by ridicule or remonstrance,' is represented as such 'an infringement of his rights and his independence,' as we should suppose he will be bound to resent with lead or steel.

'As a young officer will early mix with varieties of dissipated company, his religious principles should not trust for their defence to any of those outworks which wit can demolish; he should not be early taught to be scrupulous or strict in the observance of trifling forms; his important duties, and his belief in the essential tenets of his religion, should rest upon these slight foundations, lest, if they be overthrown, the whole superstructure should fall. When his young companions perceive that he is not precise or punctilious, but sincere and firm in his belief; when they see that he avoids all controversy with others, and considers no interference with his own religious sentiments, whether by ridicule or remonstrance, as an infringement of his rights and his independence; he will not only be left unmolested in his tenets, but he will command general respect. It is of the utmost importance that the early religious impressions made on the mind of a soldier should not be of a gloomy or dispiriting sort; they should be connected with hope, not with fear, they will tend to make him cowardly instead of brave. Those who believe that they are secure of happiness hereafter, if to the best of their

power they live and die doing their duty, will certainly meet danger, and if necessary, death, with more courage than they can ever do who are oppressed and intimidated by superstitious doubts and horrors, terrors which degrade man, and which are inconsistent with all ideas of the goodness and beneficence of God.' p. 143.

It should seem to be conveyed, in this piece of instruction, that it is in some certain degree at the option of religious teachers *what* they shall inculcate as religion; and that therefore, in their religious instructions to their military pupils, they can considerably accommodate to the purpose of producing bravery. We may also learn, that a religion which involves 'terrors' needs not be believed by any of us, soldiers, authors, or critics, any testimony to the contrary in the Bible notwithstanding. As to the phrase 'if they live and die doing their duty,' nothing can be more indefinite, or even equivocal; for, according to our author, a military man may die doing his duty though he dies in a duel, or, as far as we see, if he dies in the act of sacking a harmless town, which some atrocious tyrant, or tyrant's tool, has sworn to annihilate.

After so much more than enough on the moral complexion of this long essay on military education, there needs but very few words on its other qualities. In common with the others, it has a certain defect, very sensibly felt by a reader of indifferent memory; that of not prominently marking the several stages and topics in the scheme. But this perhaps could not have been remedied by any other means, than a formal division into a number of sections with distinct titles and arguments. The multifarious assemblage of precepts and illustrations includes, we should suppose, almost all the expedients most conducive to excite the spirit and finish the accomplishments of a soldier. Many directions are given for preparing the young hero, from his infancy, for the toils and privations of his future service.

'A boy who is to be brought up for a military life must from his cradle be inured to the vicissitudes of the seasons. Let his head be accustomed to the sun, his feet to the snow. Let him be habituated to variety of clothing. Let his hours of sleeping and waking be frequently varied. Give him the useful power of sleeping in the day-time whenever he is tired, and of wakening to the full use of all his faculties at the first summons. His meals should be at irregular hours, and should be quickly dispatched. Let his diet be plain and nourishing, not delicate or highly seasoned. Accustom his taste to milk instead of tea.' p. 110.

The discipline of stripes must never be applied to him, of whatever perversity or mischief he may be guilty. Every thing must be done by an appeal to his pride, which passion



is to be promoted and stimulated in every possible way, as the sovereign virtue of the military character; nor is any prescription given for transmuting it into the opposite Christian virtue just at the extreme moment when he is finally laying down his arms, if he should then be apprehensive that this military character may be an uncouth garb in which to appear in the other world. The proper discipline for creating courage is pointed out; amusements bearing some relation to the operations of war are suggested; it is advised that the boy be induced to employ himself sometimes in familiar practical mechanics; be early made master of the terms and elements of mathematics; be carefully trained to an accurate use of his eyes, in order to judge of distances and relative magnitudes; be taught drawing; learn some of the modern languages, but not expend much of his time on Latin and Greek. He is to be made conversant with the lives of warriors, and even the stories of chivalry. But the book of mightiest inspiration is the *Iliad*, of which it was indispensably necessary to mention yet once more, that it sent 'Macedonia's madman and the Swede' to draw glorious lines of blood and devastation across certain portions of the surface of the earth, beckoned on by the Homeric ghost of Achilles. The character of this amiable hero has been 'fated,' it seems, like those of the Christian apostles and martyrs, to meet with detractors among the base-minded moderns.

'Some modern writers have been pleased to call Achilles a mad butcher, wading in carnage; but all our love for the arts of peace, and all our respect for that humane philosophy which proscribes war, cannot induce us to join in such brutal abuse, such unseemly degradation of the greatest military hero upon poetic record;'

and there follows a portion of useful composition on the 'heroic beauties in his character;' in answer to all which it is sufficient to ask, But *was* he not, after all, 'a mad butcher wading in carnage?' There are many excellent observations on an officer's conduct in war, on the proper combination, while he is a subaltern, of subordination with independence of character, on presence of mind, on the mode of attaching soldiers, and inspiring them with confidence, and on that vigour of good sense which, disdaining to be confined to the principles of any school of war, can adapt every operation pointedly to the immediate state of the circumstances. The whole essay is enlivened by numerous historical examples, selected in general with great judgement and felicity.

The remaining Essays are on the education for the Medical Profession, for the duties of Country Gentlemen, for the profession of the Law, and for Public Life, with a short con-

cluding chapter on the education of a Prince. They involve such a multiplicity of particulars, as to be beyond the power of analysis, had we any room left to attempt it. Nor is there any bold novelty of general principles that can be stated as pervading the whole mass; unless, indeed, we may cite, as a novelty, the author's detestation of the political profligacy and low intrigues of what are called public men. This appears in many parts of the book, and is conspicuously displayed in the Essay on the education of men intended for Public Life. And it is quite time it should be displayed by every honest man, since the public mind habitually leans to a forgetfulness or a tolerance of those vices of public men, to which the public interests are made a sacrifice. Thus far is well; but when our author proceeds confidently to remedy all these evils by means of the inculcation of pride, honour, and magnanimity (which is only another name for pride, when it is found in such company), we cannot help wondering through what preternatural splitting of his faculties into a very intelligent part and a very whimsical one, it has happened that the same individual has been in many directions an excellent observer and thinker, but in others a deplorable visionary. How justly the thorough-politicians will laugh at such passages as the following.

'Begin by training the boy' (the young statesman) 'to dare to tell the truth. Use every motive of shame and praise to inspire him with this courage. Make him despise the cowardice of deceit and cunning. Teach him to scorn to tell a lie. Explain to him the nature of a promise: explain it to him with some solemnity. Tell him that a *gentleman, a man of honour*, never, for any consideration, breaks his word.'

'The misfortunes that have befallen the countries of Europe must be attributed to the errors of their rulers, to their want of judgement, to their party struggles, or their want of integrity. To prevent such disasters in future, one obvious remedy is, to train up statesmen *who shall not be liable to such error, and who shall be superior to temptation.*'

'It is extraordinary that the rarity of honesty in statesmen has not raised its value, and brought it into request. In fact, the public are deceived by false professions of disinterestedness; while behind the scenes, the political actors laugh at the characters they play on the stage, and amongst one another avow political profligacy, and seem to consider the avowal as a sort of gentlemanlike frankness, a pledge of good faith, which is accepted, and almost required; whilst any pretensions to integrity and patriotism, beyond steady adherence to a party, are considered as the flights of political Quixotes, or the artifices of knaves and hypocrites. The specious motives they profess, and the parliamentary harangues they make, are merely to enhance their price. It should however be observed' (to the young statesman, we presume) 'that these base principles, and mean arts can raise a man in public life only to a certain point; with the assistance of these, he may rank with the com-



mon herd of intriguers, he may get a pension, he may have a riband, or a peerage, perhaps he may be of consequence to a leader, he may even head a party, or manœuvre it to his interests, but he will *never* become a really great man; he will never be adorned with true glory; and his name will pass away and be forgotten, like that of thousands who have preceded him in the same ignoble course.' p. 360.

True glory! real greatness! his name forgotten! What a fool the man might justly be deemed, who should care about such things as these, when he can have a pension and a peerage, and when he cares nothing about an all-seeing Judge, a future account, and a state of retribution. And about these grand considerations he will not learn from our author to care.—The book, however, contains a very large share of valuable instruction, though tainted with a most corrupt morality.

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Art. VI. *A Treatise on Algebra*; in which the most essential Principles of the Science are clearly demonstrated, and applied in [to] the Resolution of a great variety of Problems of different kinds; including New Improvements in the Solution of Cubic and Biquadratic Equations; designed for the Use of Schools and Places of Public Education. By John Mole, Author of the *Elements of Algebra*. 12mo. pp. xii. 304. Price 7s. bound. Cadell and Davies. 1809.

WE cannot convey to our mathematical readers a clearer description of this book in small compass, than by saying that its general external and internal appearance are *extremely like* those of a neat Introduction to Algebra by Mr. Bonnycastle, first published about twenty-four years ago, and which, like Mr. Mole's Treatise, was expressly 'designed for the use of schools and places of public education.' In our opinion, a pretty close imitation of such a book in almost all the prominent parts, throwing the principal rules into the same order, assuming a similar shape, and doing little else than vary the examples, was not much wanted. There are, however, a few slight differences in the plans of the two books, which it may be proper to mention. Mr. Bonnycastle's Introduction contains an epitome of the doctrine of logarithms; Mr. Mole's does not: Mr. Bonnycastle gives a neat collection of problems on the summation and interpolation of infinite series; Mr. Mole does not. Mr. Mole, on the contrary, expatiates *a little* on the solution of exponential equations; while Mr. Bonnycastle does not: and Mr. Mole gives problems, at length, on the descent of heavy bodies, and on the maxima and minima of quantities; which Mr. Bonnycastle does not. But Mr. Mole seems to build his hopes of exclusive reputation from the present Treatise, on the excellence of his rules for the solution of biquadratics,

and one for approximation by converging series. On these subjects we shall permit him to speak for himself.

‘I have expatiated very largely on the solution of affected biquadratics, have explained and illustrated by examples all the cases in which biquadratics can be solved in finite terms, and have given ample directions to know when, and how the roots of biquadratics may be so obtained; for it would discover a want of acquaintance with this science, to solve equations by the tedious method of approximation and converging series, when the roots can be readily found in finite terms. Those therefore who would be well versed in this essential branch of this subject, may have recourse to this work for instruction, where all the different cases in which biquadratic equations can be solved, independently of approximation and converging series, are demonstrated. In some of these cases the biquadratics have all their terms; and in others, sometimes the second, sometimes the third, and sometimes the fourth term of the biquadratic, is wanting. Those that want the second term, and many others, I have solved by a method of my own, which is much shorter and more simple than that of Des Cartes, or of any other author's that I have met with. This method commences on page 236.

‘In approximation by converging series, I have invented a method which at least is new to me, and by which the roots of cubic equations may be obtained with great facility. This method commences on page 246; and is performed by taking the cube of the difference between  $x$ , the root sought, and a number nearly equal to it, from the given equation; and solving the quadratic equation that remains. I have likewise shewn how to find all the roots, when they are irrational, of any numeral biquadratic, having rational coefficients; and have spared no pains to make the work every where as easy as the nature of the subject will admit; well knowing by experience, that a small matter turns a person, untutored, quite out of his way.’

Now, respecting the methods given by Mr. Mole for the solution of biquadratics, we have only to say, very briefly, that they all depend upon some particular relations of the co-efficients of the several terms of the equation, and are, therefore, extremely confined in their application: and with respect to Mr. Mole's method of approximating to the roots of equations, it is, we think, greatly inferior to the elegant method exhibited in part IV of Simpson's Select Exercises, as well as to the simple process by trial and error, suggested by Dr. Hutton, in the first volume of his Course of Mathematics.

Mr. Mole professes to demonstrate *clearly* the essential principles of the science; being well aware that ‘a small matter turns a person, untutored,’ (which they of necessity must be who are at ‘schools and places of public education’) ‘quite out of the way.’ Yet we cannot help fancying, he is sometimes so unkind as to turn them ‘quite out’ notwithstanding. Thus, in demonstrating ‘clearly’ the rules rela-



tive to the signs  $+$  and  $-$  in multiplication, he goes to work in the exploded manner, by multiplying  $x-x=0$ , by  $n$ , and by  $-n$ . But here he forgets that nothing is *no quantity*, that multiplication is an operation that concerns *quantities*, not non-entities, and that therefore, while he supposes he is performing the mathematical operation of multiplication, he is only accumulating a stock of nothings. *Nil agit exemplum litem quod lite resolvit.*

The 'untutored' at our 'places of public education' will also be sadly 'turned out of his way,' if he places implicit confidence in what our author says respecting momentum, (p. 284.) He is to find the height of a tower, by being told that a ball of 10lbs. being let fall from the top, struck at the foot with a force of 2400lbs. In the solution given by Mr. Mole, he confounds *momentum* with mere weight, and so deduces the velocity of the body at the foot of the tower: but the 'untutored' ought to be told, that momentum is neither equivalent to velocity nor to weight, but to the product of the mass into the velocity.

The 'untutored' must, further, go 'quite out of his way', or put Mr. Mole quite out of his way, before he can understand the nature of equations in general. If he wishes to be convinced that any equation has necessarily as many roots as it has dimensions, he must turn to some other author for the demonstration.

Mr. Mole, however, notwithstanding his own defects, is sufficiently on the alert to censure others. Speaking of an erroneous remark relative to the roots of biquadratics, made by Simpson in his *Algebra*, he says, 'Mr. Bonnycastle, following Mr. Simpson implicitly, copied this remark into his *Algebra*, page 123. *fourth* edition.' (p. 225.) It would not have injured Mr. Mole's character for candour, if he had informed his readers that Mr. Bonnycastle had corrected this inadvertency in subsequent editions of his *Algebra*; or if he had remarked that the first person who detected and pointed out Simpson's mistake, was Dr. Hutton, under the word *Biquadratics*, in his valuable *Mathematical and Philosophical Dictionary*.

On the whole, we are sorry we cannot speak in commendatory terms of this performance. If there be a chasm in our mathematical libraries, waiting to be filled up by a luminous, comprehensive, and complete treatise on *Algebra*, according to its recent improvements, this is by no means the book for that purpose; and a mere school-book of *Algebra* was not a desideratum before Mr. Mole published his.

Art. VII. *The Critique in the Eclectic Review, on 1 John v. 7. Confuted by Martin's Examination of Emlyn's Answer*; to which is added an Appendix, containing Remarks on Mr. Porson's Letters to Archdeacon Travis, concerning the Three Heavenly Witnesses. By J. Pharez.

(Concluded from p. 71.)

THE inestimable utility of the *Ancient Versions*, in judging of the readings of the New Testament, is obvious to every one. The most early of them approach near to the age of the sacred writers themselves; and the most recent might, not improbably, be made from manuscripts more ancient than any that now exist. One of them has been so widely diffused, as to have given birth to a considerable diversity and mixture of readings; but, from the same cause, the means of correction have been correspondently abundant. Others have been shut up within the limits of obscure and insulated communities, so that old copies have been long preserved, transcripts have been comparatively seldom taken, and the causes of various readings have had a more confined range of action. The latter of these cases applies to both the Syriac, and to some other oriental versions; and the former, to the Latin Vulgate. We shall enumerate all the ancient versions, shewing how each stands affected to the disputed passage.

1. The Old Syriac, called the Peshito (i. e. *right*, or *exact*) Version, is shewn, by arguments arising to a high degree of probability, to possess an antiquity nearly reaching to the apostolic age; and it cannot be reasonably supposed later than the fourth century, by those who object to a more remote date. It furnishes no trace of the passage in question. Tremellius translated it into Syriac, and affixed it to the *margin* of his edition, Geneva, 1569, from whence it was transplanted into the text by Gutbirius and Schaaf, without any authority whatever. Dr. Claudius Buchanan, the benevolent advocate of Indian Christianity and missions, in his recent travels among the native Christians of India, who still use this version, which they have derived from the earliest period, examined many of their copies, and found the passage uniformly absent.

2. It is wanting in the Philoxenian Syriac, a version made in the beginning of the sixth century.

3. It is wanting in the Coptic Version, which is, on good grounds, attributed to the fourth or fifth century.

4. It is wanting in the Sahidic, a Version in the dialect anciently spoken in Upper Egypt. Only extracts from the manuscripts of this version have yet been printed, but its antiquity is believed, by competent judges, to exceed that of the Coptic.



5. It is wanting in the Æthiopic Version, which is certainly of high antiquity, and is generally attributed to the fourth century; but we do not possess a full knowledge of the history of this version. Such is the rarity of copies in Abyssinia, and the barbarism of the people, that Bruce assures us he could by no means obtain one. It was brought to Europe in the sixteenth century, and first published at Rome in 1548 and 1549.

6. The Armenian Version was made very early in the fifth century. The disputed text does indeed appear in the first printed copy of this version, Amsterdam, 1666, and in two subsequent editions: but we are assured by the respectable authority of an eminent Armenian priest, Father Joannes Zohrab, that this passage was not found in a single Armenian manuscript, out of many which he had examined. (Alter, ap. Marsh's Letters, pref. p. ix.) It must, therefore, have been added, without authority, by Uscan, the editor of the first edition. Should any contend that the passage is read in the Acts of the Armenian Council of Sis, A. D. 1307, and in the Epistle of Gregory to Haitho about 1270; we answer that this supposition rests on the suspicious fidelity of the Popish editor Galanus, in 1690; and that, were the assumption granted, it would be of no service to the advocates of the clause, for it would only prove that this was among the interpolations from the Vulgate which were notoriously introduced into the Armenian New Testament by Haitho, a superstitious devotee to the see of Rome.

7. It is not found in any of the known Arabic Versions, though it is most unwarrantably added, without any pretence of authority from MSS., in the Arabic N. T. printed at London in 1727, by the Society for promoting Christian Knowledge.

8. The passage under consideration is found in the common copies of the Vulgate, the authorized Latin version of the Papal church: and this, we verily believe, was its birth-place. But let our readers take into their consideration a few important circumstances.

(1.) We reverence the Vulgate as an important relic of Christian antiquity, and in general a good and faithful version: but every biblical critic knows, that, in its passage from the fifth to the fifteenth century, it has received many corruptions and interpolations.

(2.) In the MSS. of the Vulgate, the passage is found exceedingly diverse and fluctuating, as to its readings and position. Many of them, and the printed text, even that of Pope Clement VIII. have the final clause of the

verse,—*tres unum sunt*, a corruption manifestly from the *homoteleuton* ΤΡΕΙΣΕΙΣ: others omit that final clause. Some add, in *Christo Jesu*; some read *Filius* instead of *Verbum*; some omit *Sanctus*; others transpose *quoniam* and *et*; and the more ancient of those that have the passage put the eighth verse before the seventh. This uncertainty and fluctuation is itself a most suspicious mark of interpolation.

(3.) In some MSS. the disputed passage is *interlined* by a later hand; in others, it is added in the *margin*.

(4.) The *oldest* MSS. *have it not*: and to these should, in fairness, be added those in which it has been inserted by a more recent hand, in the margin or between the lines.

9. It is absent from *all* the MSS. of the Slavonian version, made most probably in the ninth century; and from all the printed editions prior to that of 1653 according to *Poletika*, or 1663 according to *Dobrowski*.

Such is our case with regard to the *ancient versions*; and we leave to the judgement of our candid readers, whether it does not establish a total failure of all valid evidence, from this source, in favour of the disputed passage.

Here we might, without much apprehension for the consequences, close our pleadings, and call upon the impartial reader for his verdict: for few critics, we suppose, would be so hardy as to insert any passage into the sacred canon of scripture, on the *sole* credit of two or three Latin or even Greek Fathers. But we shall shew, superfluous as it may seem, that from this source also our adversaries can derive no aid.

That the clause under consideration has not the sanction of having been recognized by any of the *Greek Fathers*, is a fact so indisputable as to have been generally conceded by its advocates. However Martin, Travis, and their humble follower Mr. Pharez, in the greatness of their extremity, have brought forwards two treatises erroneously (as the *Admonitiones* in the Benedictine edition, and the remarks of Cave, sufficiently shew,) ascribed to Athanasius, the *Synopsis Scripturæ Sacræ*, and the *Disputatio contra Arium*; and a supposed reference in Euthymius Zigabenus, a monk of Constantinople under the Emperor John Comnenus. Now, did truth permit us to be so generous as to make a present of this pittance to our opponents, what could they gain by it? Is there a man so profanely ignorant, or so besotted with prejudice, as that he would yamp up the genuine scriptures with additions on the authority of manifestly spurious compositions of the fifth, or more probably of the seventh or eighth century, or of a superstitious monk of the twelfth?—Yet even this forlorn hope cannot be allowed them.



With respect to the Synopsis, will our readers think we are serious, when we tell them that the passage adduced as a reference to 1 Joh. v. 7. is this? Καὶ τὴν ἐνότητα δὲ τοῦ Υἱοῦ πρὸς τὸν Πατέρα δείκνυσιν καὶ ὅτι ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα ἔχει. (Athan. inter opera dubia; tom. ii. p. 190. Par. 1698.)

"He sheweth also the oneness of the Son with the Father; and that he who denieth the Son hath not the Father."

The Disputation is generally ascribed to Maximus, Abbot of Chrysopolis about A. D. 640. To render the question sufficiently intelligible, we must translate a long passage. We shall not copy the Greek: the reader who wishes for it will know where to find it.

"*Athanasius.* The holy scriptures state all things clearly: but, with regard to what we are now upon, all the holy powers that are in the heavens incessantly honour the Holy Spirit, as Isaiah saith, with the Father and the Son.

"*Arius.* It is no where written that the Holy Spirit is honoured with the Father and the Son.

"*Athan.* You are mistaken. When Isaiah saw the glory of the Lord, and the encampments of the holy powers, what doth he say that they uttered in their divine hymnings? Is it not, Holy, Holy, Holy? Why do their praises neither go above that number, nor fall below it? Absolutely, because it is not lawful for any, besides the Trinity, to be thus honoured; nor that any should lessen the praise, because of the holy and blessed Godhead of the Trinity, self-sufficient in the unity. Moreover, why did Moses teach the people to bow their necks to the earth, and bend their knees, three times? Was it not for the adoration of the Trinity in the One Deity? And did not the God-inspired Elijah raise the widow's son at the third breathing, to shew us that none can be counted worthy of eternal life, without first receiving the equally-honoured, and consubstantial (ὁμοούσιον), and life-giving Trinity, by the most reverential faith in the soul, which like fire burns up all dead offences, which deaden the soul; and it also quickens the soul which has obtained everlasting life? Yea, moreover, the Christ-inspired Paul could have ascended to the third heaven, only by possessing in his breast the unfailing and consubstantial faith of the Trinity; God hereby determining to shew that no one can attain to the kingdom of heaven, who is not a partaker of the faith that dwelt in Paul. And the laver which presents remission of sins, which is quickening and sanctifying, without which none shall see the kingdom of heaven, is it not given to the faithful by the three blessed naming? In addition to all these, John saith, *And the three are the one*, (οἱ τρεῖς τὸ ἓν εἰσὶν.)" Athan. ut supra, p. 228.

Had this delectable and judicious divine possessed the famous passage, is it imaginable that he would have neglected to give it in full display? Is not the sentence which he cites, plainly the final clause of the eighth verse? It corresponds with the well-known and favourite application of the verse to the Sacred Trinity, and with the erroneous, but very early reading of the Vulgate.

The passage in Euthymius, not having the book, we are obliged to give in Mr. Porson's literal translation; and we premise our ready reliance on its strict fidelity, in despite of the astonishing ignorance and effrontery with which Mr. J. Pharez has dared to insult the memory of that honest man and pre-eminent scholar. "The word *one* is applied, First, to things homoüsian, where there is a sameness of persons, as in this phrase, *And the three are one* (*καὶ τὰ τρία ἓν*.) Secondly, to things heteroüsian, where there is a sameness of persons, but a difference of natures, as in this phrase, *And both together are one, not by nature, but by conjunction.*" Porson, p. 221.

Any school boy that has touched his lips with Greek, sees that the first of these phrases *cannot* be a quotation from either the 7th or the 8th verse: and any child or man, possessed of common sense, must see that the two phrases stand on the same footing, that they are merely logical examples, and that, as the *latter* is confessedly no scriptural quotation, so there is no reason to think the former to be one. It happens, however, that they are both sentences from Gregory of Nazianzum.

We pass to the plea from the Latin Fathers. It is affirmed that the disputed passage has been cited by Tertullian at the close of the second century, by Cyprian in the third, by Phœbadius in the fourth, and by Augustine, Jerome, Eucherius, and four hundred Catholic bishops who were summoned before Hunneric, in the fifth century. We promise to say little beyond laying down the facts of the case.

1. After largely commenting on the words of our Lord to Philip, John xiv. 9, &c., Tertullian has the following passage. — "They proceed in the same style of discourse, in which the Father and the Son are distinguished by their peculiar properties, also that, when He should ascend to the Father, He would ask for the Comforter, and again promises that he would send Him; and indeed another Comforter, but we have already explained in what sense he is another. Further he saith, *He shall take of mine, as I of that which is the Father's*. Thus the connexion of the Father in the Son, and of the Son in the Comforter, makes three coherent persons, one of another: which three are one being, not one person (*qui tres unum sunt* [al. *sint*] *non unus*), as it is written, *I and the Father are one* (*unum*), with regard to the unity of the substance, not the singleness of the number." Tertull. Opera, Rigaltii, 1663. p. 515.

2. Cyprian, who flourished about fifty years after Tertul-



lian, in the same part of Africa, in his 73rd Epistle, disputing against the validity of baptism administered by heretics, says: "If any one could be baptized among the heretics then he might also obtain the forgiveness of his sins. If he obtained the forgiveness of sins, then he is sanctified and become the temple of God: but I ask, of what God? If of the Father; he could not, who has not believed on Him. If of Christ; he cannot become his temple, who denies that Christ is God. If of the Holy Spirit; since the three are one (*cum tres unum sint*) how can the Holy Spirit be pleased with him who is the enemy either of the Father or of the Son?" Cypr. Opera, Amst. 1700, p. 310.

Another passage of the same father. "The Lord saith, *I and the Father are one*. And again, of the Father, and the Son, and the Holy Spirit it is written, *And these three are one* (*Et hi tres unum sunt*); and can any one believe that this unity, coming from the divine unchangeableness, cohering in the heavenly sacraments, can be divided in the church, and severed by the disunion of opposing wills?" *ib.* p. 79.

We now submit to our readers, whether, in the first and second of these passages, it can be concluded with any approach to certainty, that *tres unum sint* is a citation at all. By the way, we humbly beg that attention may be paid to Tertullian's manner of quoting John xvi. 14, 15. as a specimen of the loose way in which the fathers often cite scripture, amplifying, contracting, and modifying, to answer the exigency. Great caution is necessary in relying upon such writers.

The third instance is a defined reference to some passage of scripture; and our firm belief is, that Cyprian intended to refer to the final clause of 1 John v. 3. adopting the common and very ancient reading which we noted in our account of the Vulgate, and interpreting "the spirit, the water, and the blood" of the Persons in the Trinity. This is as far as we know, the first appearance of that interpretation which afterwards became such a favourite, and which ultimately led to the interpolation of the passage in question. Our proofs are these:

(1.) Those who suppose that the martyr intended the seventh verse, should bring some other and independent evidence of its *existence* at the time. Now, no such evidence can be established—till two or three centuries afterwards for the Latin,—nor till a thousand years afterwards for the Greek.

(2.) Cyprian was not niggardly of parchment, ink, and

tience; and it is most extraordinary, or rather incredible, that he should have omitted to introduce the whole passage, so apposite to his purpose, had he known any thing about it.

(3.) We have good evidence for the truth of our solution in the following passage of Facundus, another African bishop, who flourished three hundred years after Cyprian. "John the apostle, in his epistle, saith concerning the Father, and the Son, and the Holy Spirit, *There are three who give testimony [in earth, in terra; a probable insertion from the later Vulgate of a copyist or the editor;] the Spirit, the water, and the blood, and these three are one*; signifying by the Spirit, the Father, &c. — Which testimony, moreover, of the apostle John, the Blessed Cyprian, bishop and martyr of Carthage, in the epistle or book which he wrote on the unity, understands to be spoken of the Father, and the Son, and the Holy Spirit: for he says, The Lord saith," &c. quoting our passage exactly.

3. From Phœbadius, bishop of Agen about 357, the following passage is adduced. "So the Spirit is different from the Son, as the Son is from the Father. So the third person is in the Spirit, as the second in the Son: yet all One God, because the three are one, (*quia tres unum sunt.*)" If the latter clause be a quotation, which can only be presumed, it may be either from v. 8. or from the passage in Tertullian.

4. Because Augustine, in a place or two where he speaks of the Trinity, has subjoined, "which three are one" (*quæ tria unum sunt*), it is sapiently concluded that he had derived them from v. 7. It may help our judgement in this matter, if we hear how Augustine expounds the genuine passage. "If we would inquire what are signified by these terms" (spirit, water, and blood), "the Trinity itself may without impropriety be understood (*non absurde occurret*), which is One God, the Father, and the Son, and the Holy Spirit; of whom it might most truly be said, *They are three witnesses, and the three are one*: so that by the spirit we may understand the Father, by the blood the Son, and by the water the Spirit." *Contra Maximin. lib. iii. cap. 22. ap. Opera, Colon. 1616, vol. vi. p. 275.*

5. Jerome has been summoned as a witness. For brevity's sake, we will quote Michaelis. "Jerome has taken no notice of 1 John v. 7. in any part of his very voluminous works, as Bengel himself acknowledges. It is true, that in the Prologue to the Catholic Epistles, which has been ascribed to Jerome, the passage is both mentioned and de-



fended: but this Prologue is falsely ascribed to Jerome, as Martianay has very clearly shewn, and as Bengel, with his usual candour, has admitted." *Marsh's Mich.* vol. iv. p. 426.—Martianay and Bengelius were both strenuous defenders of the disputed passage.

6. Eucherius was bishop of Lyons about 440. In some of the editions of his works, and in two MSS. of the fourteenth century, the disputed passage is found: but, in older MSS. and better editions, it is absent. There is also ample evidence, in the other writings of Eucherius, that he was totally ignorant of its existence. That evidence is too long for us to insert. It may be found in Griesb. Nov. Test. in loc. and, in our opinion, it is impossible for any unprejudiced man to *understand* it, and not be convinced. The same might most justly be said of Mr. Porson's discussion in his xith Letter, which Mr. J. Pharez has thought fit to attack with his *monstrously ignorant* abuse!

7. Victor Vitensis a contemporary writer, relates that a Confession of Faith was presented to Hunneric, the Arian king of the Vandals, by nearly four hundred African bishops, of the orthodox persuasion, whom he cruelly persecuted. The confession is extant in Victor, and it *clearly recites* the disputed passage; nor is any objection of the Arians mentioned. Were the whole of this fully admitted, all that could be inferred from it would be, that in Africa, about A. D. 476, the passage had been intruded into some of the Latin copies. Now we believe that, about this time, the passage did begin to make its appearance; transplanted from the modest post of a *marginal annotation*, (conveying the favourite interpretation of v. 8. which we have mentioned,) to a place in the body of the text. But there are some little circumstances to embarrass the story itself. This part of it rests upon the sole authority of Victor, a credulous writer, who has stuffed his relation with prodigies and miracles. If the passage was really cited in the genuine Confession, is Victor's silence a proof that it passed without contradiction from the opponents? Or of what value was the acquiescence of the Vandals? "Nearly the same," says Michaelis "as an appeal to the testimony of a *Russian corporal*," of a question of biblical criticism. Or, in fine, is there no reasonable probability in the conjecture, that this Confession has been *repaired and beautified* by Victor, by Vigilus Tapsensis, or by zealous copyists in following generations?

But, to finish our tedious lucubration, we will again borrow a few lines from Michaelis. "With respect to the testimony of Photadius, Marius Victorinus Afer, Vigilus Tapsensis, and other still later Latin writers, which are produced

by Bengel as evidence for 1 John v. 7. their evidence is of no value whatsoever. For, even if no objection could be made to it, and it were absolutely certain that all these late Latin writers quoted 1 John v. 7. the only inference to be drawn would be this, that from the time of the fourth [fifth] century, the passage stood in several copies of the Latin version. But will any man therefore conclude that it was not an interpolation in those copies, when Augustine, a Latin bishop of the fourth century, and Facundus, another Latin bishop who lived so late as the sixth century, were either so ignorant of it, or so persuaded of its spuriousness, that they were reduced to the necessity of proving the doctrine of the Trinity by a mystical interpretation of the eighth verse? It is really immaterial, whether the passage was interpolated into the Latin version, in the fourth, or in a later, century; for an interpolation it certainly is?" Vol. iv. p. 425.

We now intreat our serious and impartial readers to review the grounds of evidence over which we have travelled, and to consider whether we have not *abundant reason* for rejecting the controverted passage, as an unwarrantable and audacious intruder into the *word of truth*.

The pamphlet which has led us to this discussion, must be allowed to be an extraordinary production. A Greek motto in the title page is so happily managed, as to suggest shrewd proof that the writer cannot construe a line of that language. Grossly destitute of literature and the very lowest principles of critical science, he assaults the greatest critic in Europe, and sings aloud his self-complacent triumph. Actually ignorant *what words* are deemed spurious, and what are held to be genuine, and equally ignorant on the nature of the evidence and the minor points of the case, he blunders through page after page with the most comfortable fatuity. He truly deserves our pity; but as to feeling angry with him, it is quite impossible.

To relieve our weariness, this gentleman has presented us with a little story about two doughty Cheapside disputants, p. 135. But as it wants the *end*, we cannot find in our hearts to withhold the materials with which he may finish it. Be it, therefore, known to our redoubtable antagonist, that in all the editions of Luther's German translation *printed in his life-time*, he refused to admit the celebrated passage. It was first interpolated, near thirty years after his death, in the Francfort edition of 1574.

He has frequent recourse to the dishonourable artifice, of imputing a denial of the authenticity of the passage, to an avowed or secret enmity to the doctrine which that passage



has been so unworthily adduced to support. With the consciousness of integrity, we repel his false and insolent insinuations. On the authority of the pure and unadulterated word of God, we believe the Self-Existent and Eternal Deity of the Father, the Son, and the Holy Spirit, the One Jehovah: and we hold ourselves to be the best friends of divine truth, in rigidly rejecting every false, absurd, and invalid argument, which ignorant or injudicious advocates have brought forward. *We solemnly retort the charge* on those, who dare to pollute with human corruptions the pure streams of the water of life. One perjured witness will bring deep discredit, and lasting injury, on any cause, however good.

We also protest against the shameful and insulting manner, in which this puny scribbler has dared to treat the memory of the late Cambridge Professor of Greek. The moral and religious defects of that illustrious scholar, we lament more sincerely than any of his detractors: and with sorrow we look back to his example, as a melancholy lesson, on the danger of splendid talents without the protection of early, vigorous, and permanent piety. But so long as profound and elegant learning, rare and exquisite felicity in criticism, and unimpeachable integrity, are held in esteem among mortals,—so long will the name of Richard Porson be remembered with reverence and affection.

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Art. VIII. *The Mother*; a Poem, in five Books, by Mrs. West, Author of "Letters to a Young Man," &c. fcp. 8vo. pp. 242. price 7s. Longman and Co. 1809.

OF all earthly affections a mother's love to her offspring is the dearest and most delightful: it is at once the most exalted and condescending; and though a philosopher may pretend to consider it as only a refined and exquisite selfishness, he cannot deny it to be, in a popular sense, the most pure and disinterested. Other attachments are excited between parties congenial in soul, and comparatively equal in situation, who reciprocally receive and communicate happiness. But in the earliest stage of infancy, when the mother's love to her child is most intense and active, there is no imaginable equality of condition between them,—the former alone has the power of conferring, the latter has only the capacity of accepting benefits: nor any congeniality of spirit,—the one resolutely, painfully, and perseveringly sacrificing comfort, and quiet, and health, and strength, to soothe the suffering, to appease the fretfulness, to promote the pleasure of the other; while the latter, sensible only of its own wants, alive only to its own enjoyments, seeks

nothing but self-gratification, regardless of the anxiety that watches over its welfare, and the foresight that provides for its necessities, while as yet it exists but in animal life from moment to moment, unmindful of the past, unaware of the future. The mother's love, thus gratuitously and constantly bestowed without return or reward, except the bliss of beholding the prosperity of its object, in this respect most nearly resembles the love of God to his creatures, where all the beneficence is on the one side, and all the obligation on the other. Indeed, as in the order of providence man comes into the world helpless and ready to perish from the instant of his birth, it is indispensably necessary, and therefore mercifully ordained, that on the threshold of being he should be found of a friend, willing and eager to give up every personal indulgence to administer to his accommodation alone. That friend is the mother; and *her* love, thus awakened by ineffable sympathy, and prompted by irresistible impulse, may truly be called the love of God himself, thus mysteriously providing for his progeny in their feeblest estate,—for “we also are *his* offspring.” When, therefore, we see an affectionate mother thus caring for her infant, we think of her as only fulfilling the precept of the great Parent of the universe, who giveth the fruit of the womb, and saith to the parent, at the birth, as Pharaoh's daughter said to the mother of Moses,—“Take this child and nurse it for me!” What follows is equally applicable; “And I will give thee wages:” for sweet are the rewards of a mother, when the little nurseling of her tenderness begins to confess it with looks of delight, and repay it with innocent caresses. Then, indeed, the weakness of human passion blends with the heroism of self-sacrifice; and thenceforward, through every gradation of growth and intelligence in the infant, the mother's love more and more assimilates itself to other attachments, and depends for its degree of fervency upon the reception it obtains; yet, under all changes and circumstances, (where it is not wholly extinguished in a depraved heart,) it preserves a purity, steadiness, and elevation, peculiarly its own. Assuredly we do not mean to disparage the *father's* feelings; they are precisely suited to the duties which *he* has to perform, and which we are not called upon to discriminate here. But it is certain, that the softer affections of children, in an amiable family, are generally more tenderly engaged towards the gentler parent; while veneration mingled with awe, chastises their fondness for him, who is at once the father and the master of his family.

Our readers will naturally imagine that we consider *the Mother* as a subject affording the most ample scope for sim-



ple and pathetic poetry. A good mother, surrounded by her happy children, presents the most beautiful groupe which the eye can behold, or the heart contemplate; and offers to the pencil of the painter, or the pen of the poet, a picture of loveliness and felicity unequalled out of heaven. In the present instance, were the poet equal to the theme, not only would

‘Mothers surely love a Mother’s strain,’

but every one that has been born of woman, and drawn the milk of human kindness from the breast of affection, would be warmed and delighted with the song.

Of Mrs. West’s familiarity with her subject, as an amiable and experienced parent, we cannot doubt; her qualifications to treat it poetically are not equal in degree, though unquestionably of sufficient power to give both grace and energy to the best parts of her manifold theme. The principal fault we find with her work is, that it is too long: it consists of four thousand lines, which would be four times as good if they were compressed into one fourth of that compass; and this might be done without much difficulty, by abridging many of the descriptions, pruning the general luxuriance of unimpressive language, and by omitting all the superfluous invective and declamation on political topics, which serve no purpose but to display the fair writer’s patriotism, at the expence of her poetical credit; for politics in verse are as *outlandish* and dissonant, as the horrid vibrations of a *gong* would be in a concert of violins and flutes. We are aware that with many poets it is easier to write ten indifferent lines than to retrench one; and Mrs. West composes with great facility, and says all she has to say on every thing that comes before her. This is highly injudicious in any author, but eminently so in a poet, who ought not to say *all of every thing*, but the *best of the best things* which the subject presents. We are not, however, disposed to be censorious on this occasion; especially as we have little room left, and are not permitted to enter minutely into the diversified matter of the volume before us. It is in blank verse, and on the whole is fluently and pleasingly executed; the harsh passages and untuneable lines which occur, seem more the consequence of inattention, than a deficiency of ear or of taste. It is in describing characters, and in pathetic narrative, that Mrs. W. succeeds the best; the didactic parts of her work are the feeblest and the *dullest*. Her advice, it is true, is very good, and that is the very best that can be said of it. But it is in her similes and illustrations that Mrs. West discovers an exuberance of fancy, and an ingenuity

of application, rarely employed for such purposes by modern poets; as the simile, in particular, though a favourite figure with the greatest bards of former ages, is almost exploded by our contemporaries. We shall quote two of Mrs. West's, as elegant specimens of her skill and taste in such embellishments. The following description of the gradual labours of education, is a striking example of a *negative comparison*.

' Patient shall she toil,  
Lay line on line, till, well compact and firm,  
A temple rises, founded on a base  
Of adamant, unlike th' infernal pile  
Of Pandemonium, which spontaneous rose  
To fifes and timbrels, glittering but unsound.' p. 101.

There is something to our mind truly sublime and awfully-affecting, in the simile, or rather parallel, that concludes the following melancholy tribute of the Muse to the memory of Lady Maria Micklethwaite.

' Come, strew with flowers the bridal-path, and wake  
The village-bells, to tell with merry peals  
Maria's nuptials, lovely, chaste, and young;  
Nobly descended, royally allied,  
A widow'd mother's comforter and friend,  
Of Waldegrave's stem fair scion to ingraft  
Its blood and virtues on some honour'd house,  
Worthy such high alliance. At the shrine  
Of sweetness, goodness, truth, love bow'd, nor long  
Was Hymen absent; but the cypress bud  
Mix'd in his roseate wreaths. One year revolves;  
The village bells now toll the funeral-knell;  
The groves of Beeston, that with pride receiv'd  
Their angel-habitant so late, now hang  
Their solemn umbrage o'er the cavalcade  
Of death, slow pacing where Maria erst  
Shone like a vernal morn. Ah! what remains  
Of hopes so brilliant, of deserts so high,  
To sooth the widow'd bridegroom, or console  
A matron vers'd in wo? Yon infant-boy—  
Whose birth records his mother's death, the heir  
Of these domains, beneath whose shade he sports—  
Inquires why he is pitied, and what means  
Maternal love, a tie to him unknown.

' So when the fall'n Emathian race through Rome  
Walk'd in captivity, a dolorous band,  
Young Perseus, laughing in his nurse's arms,  
Seem'd to enjoy the triumph. Ruthless hearts,  
Who mock'd a king in chains, yearn to behold  
The sportive babe, unconscious of his wrongs,  
Enjoy the pageantry which told his doom,  
A slave, an orphan, not Achaia's lord.' pp. 177—179.



There is a short but elegant illustration of modesty, that deserves notice.

\* Modest flowers adorn

The spring, and in the spring of life no grace  
So sweet as modesty. 'Tis a home-plant,  
Which dies with hot-house culture, but demands  
The kind refreshings of maternal love,' &c.

It is not without reluctance that we omit a fine passage, written with peculiar delicacy, on a very exquisite and tender subject;—when the disinterested principle of self-sacrifice, which we have extolled as the chief glory of the mother in the earliest infancy of her child, is again tried, perhaps yet more painfully, when her daughter, grown up in her own image, and fulfilling all her hopes, allows a stronger passion than filial piety to usurp her bosom, and yields to a lover that hand which hitherto had been devoted supremely to minister to a parent's enjoyments.

We should not forget to say that the poem is divided into five books—Infancy—Religious Instruction—Education—Separation from Children—Maternal Sorrows. We think that the author warms and mends as she proceeds: there is a great deal of dry digression in the three first parts; but in the two latter there is an overbalancing proportion of powerful and pathetic interest. Fortune does not always favour the brave in verse, and poets are seldom the most successful when they are the most daring. The address which Mrs. W. has most absurdly put into the mouth of the new born infant to its mother, (p. 17.) would much better have come from the lips of its grandfather. We have marked some inexcusably rude lines, which however it is needless to particularize.

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Art. IX. *A Treatise on Medical Police, and on Diet, Regimen, &c.* In which the permanent and regularly recurring Causes of Disease in general, and those of Edinburgh and London in particular, are described; with a general Plan of Medical Police to obviate them, and a particular one adapted to the local Circumstances of these Cities. By John Robertson, M. D. 2 Vols. 8vo. price 12s. Boyce and Co. Edinburgh; Murray. 1809.

IN an introductory chapter of fifty-three pages, Dr. Robertson has given an affecting description of some of the evils which he wishes to alleviate, and sketched an outline of the plan which he has to suggest for the purpose. He observes, with great truth, that 'the Bills of Mortality, however defective and inaccurate, demonstrate the awful truth, that few of the human race die of old age, or natural decay; and that by far the greater proportion are cut off by diseases induced by want of care, and propagated

by want of attention both to themselves and their inferiors in society.' p. 15.

A full investigation into the causes of this melancholy fact, would be indeed of inestimable value; but when we consider how much the moral and physical condition of the human race re-act upon each other, and how intimately they are connected together, it would evidently be an undertaking of no common difficulty, and would require talents of a high order, together with very extensive opportunities of observation and inquiry. A very great proportion, however, of the suffering and mortality which cast so deep a shade upon the picture of human life, may undoubtedly be traced to physical causes; and it is to the developement and arrangement of these, that the medical philosopher may be expected most successfully to direct his attention. A great deal has indeed been already done on this subject; facts and observations are every where to be found in the writings of medical men, and abundant materials are at hand, ready for collection and arrangement. With respect to the work before us, it is evidently the production of an individual, possessing an ardently benevolent mind, and anxious to improve the condition of his fellow creatures, but not always under the direction of that strict logical discipline and severe discrimination, which are indispensably necessary to the successful pursuit of moral or physical inquiry. There is too great a want of judicious proportion in its subordinate divisions, and many subjects of great importance are passed over with very hasty and insufficient notice; while others, of less general interest, are as disproportionately extended. The chapter 'of Soil,' for example, as a general cause of disease, extends to thirty-eight pages; while the corresponding one, on 'Police for Soil,' is dismissed in four, of which the most remarkable feature is, a recommendation to introduce limestone into those districts where it is not found, because Gibraltar, which is a lime-stone rock, and some towns in North America built of lime-stone, are remarkably healthy; and because calcareous materials used for the purpose of building, paving, &c. have been found of the greatest service, in suppressing contagious distempers!! The interesting subject of the various 'Occupations' of civil society as a source of disease, is comprised in eight pages; and the corresponding chapter, intitled 'Police for Occupations,' fills about a page and a quarter! It may not be improper to observe that the term police is used by our author in a sense very remote from that to which it is in general restricted, as expressive of municipal regulation sanctioned by legislative authority; he uses it generally, as expressive of any plan for the re-



moval or prevention of the causes of disease, whether intended to be carried into effect under the sanction of municipal authority or not; an application of the word, in which we presume he is not likely to have many followers.

The nature and extent of the work will be sufficiently explained by the following extract.

‘ The work will be divided into three books, the first of which is general, and the others particular.

‘ The first book is divided into two parts; the first of which alludes to the sources of disease, and the second to the modes of preventing or of obviating them. The first part is divided into three chapters; of which the first two explain the causes, the third the reasonings upon these causes, and the diseases produced. The natural causes are soil, climate, and situation. The artificial causes are the construction of houses, occupations, modes of living, and manners in general. The second part is divided into two chapters. In the first of which is explained plans of police, by which diseases arising from the foregoing causes may be prevented. The second includes the practical methods by which the diseases themselves may be remedied. Observations more or less minute, according to their importance, respecting these plans of police, for each individual subject previously considered, shall form the various sections of the first of these chapters, arranged exactly in the order in which these subjects have been detailed.

‘ Book second is precisely a counterpart of book first, and all the principles detailed in it are particularly applied to the local circumstances of Edinburgh. Book third is also a precise counterpart of book first, and all the principles detailed in it are particularly applied to London.’ p. xlix.

It is evident, that, to do complete justice to so extensive a subject, must require no inconsiderable diligence, and an extensive acquaintance with the most eminent writers on medical subjects; but it strikes us as an unpardonable defect in the work before us, that there is a total want of references to the authorities, from which the facts and observations have been collected. The names of some of the most eminent ornaments of the medical profession, are indeed occasionally introduced in the text as authorities for a specific fact, but never with any accurate reference to the work or page from whence the observation has been obtained. This, perhaps, may render the work of less real value only with one class of readers; but still it has a general effect in diminishing its respectability, and produces upon the mind of an intelligent reader much the same effect that hearsay evidence does upon that of an intelligent jury. We do not however intend by any means to detract from the real merits of the work. It will be found to contain a very respectable mass of information, on many questions of general importance; it exhibits almost perpetual proofs of amiable and benevolent feeling and correct principle; and, though there are many subordinate points on which we should differ in opinion, yet all

views may for the most part be safely recommended to general adoption. As a work intended for popular instruction, the object of the author is laudable; though we cannot venture to express an opinion that it is in any great degree attainable. The prevention of disease is certainly an object of importance to every individual and to every community; and on this subject the more the public mind can be enlightened, the better. It is as absurd to expect that every man can become his own physician as his own lawyer; but it is both a rational and desirable object to make every person aware of the dangers to which life and health are perpetually exposed, and to teach those, who are already in possession of the greatest of all temporal blessings, by what means it may be preserved and improved.

We select the following extract as a specimen of the author's style and manner, not from the novelty of the observations it contains, but from their real value.

'Not to load the digestive organs by too large quantities, or improper qualities, either of food or drink, is a matter of the very greatest importance. We ought never to indulge in either of these, so as even to render us in the slightest degree unfit for business, exercise, or pleasure of any kind. Thus we may preserve our minds in a vigorous, tranquil, happy state, capable of enjoying the various pleasures, which this world can afford; we are happy in ourselves, and diffuse the same spirit to all around us. Our sleep is tranquil, our dreams agreeable, and we awake refreshed and contented. Different is the fate of him who attends not to such things: He has little serenity of mind, and no lasting enjoyment. It is only while gorging himself with various kinds of food, and indulging in inebriating potions, that he experiences momentary delight, and this only lasts at most for a few years. At other times he is irascible, impatient, and discontented. It is when he plys the various provokers of appetite, that he may again enjoy as before momentary relief, and thus gradually, but surely and entirely, destroys the digestive functions. Were we only to drink when we are thirsty, desist when thirst is quenched; eat when we are hungry, and desist when our appetite is satisfied, perhaps one half, if not greatly more of our most troublesome complaints would never be heard of.' Vol. II. 71.

The following extract from the 'Recapitulation and Conclusion,' will enable our readers to form some estimate of the mode of preventing diseases, especially infectious ones, which the views of our author would lead him to recommend and enforce.

'A council of health ought to be established, consisting of some of the principal members of the legislature, some of the chief magistrates of the city, and several medical attendants; and this body should be entrusted with such powers as might enable it to see all its orders executed with impartial justice, as well as that no unnecessary hardships be, under any pretence, inflicted. This body ought to appoint inspectors of



the medical profession, whose business it should be, not merely to see whether the rules for the prevention of disease be carried into execution, but whether they be adequate to produce the effect intended. A series of plain and obvious instructions for the poor, in particular, should be drawn up, and left in every house, and a punishment inflicted for inattention to them.' Vol. II. p. 354.

Art. X. Wilkinson's *General Atlas of the World*, (its) Quarters, Empires, Kingdoms, States, &c. with Appropriate Tables. Second Edition. Elephant Quarto. pr. boards 1l. 11s. 6d. hbd. 1l. 14s. hot-pressed and in calf 2l. 4s. 1809.

Art. XI. *Atlas Classica*, of the Countries mentioned by antient Authors, both Sacred and Profane, with their various Subdivisions at different periods. Elephant Quarto. bds. 2l. 2s. hbd. 2l. 4s. h.p. & cf. 2l. 14s. Wilkinson, Cornhill. 1808.

MR. Wilkinson's General Atlas, having been first published in 1800, is already extensively known, as a neat, convenient, and generally correct, compendium of modern geography. In his new edition, we perceive that he has been at the pains of having those maps newly drawn and engraved, which could derive any considerable improvement from recent discoveries†. He scorns, however, to imitate those new-fangled geographers who toil after the progress of Bonaparte's conquests and caprices, *haud passibus equis*. According to Mr. W., the King of Sardinia still retains his continental dominions, France is still restricted to her 83 departments, and Poland still holds her station among the distinct countries of Europe, although so long ago hacked piece-meal by Crowned Robbers, that they, in their turns, have mostly since endured similar treatment from a yet mightier plunderer, who alone could have restored the Poles to their former rank, but has lately denied that he ever entertained such a design! We admire Mr. W.'s stedfast attachment to the *ancien regime*; but as its case seems hopeless, we think that it would have been more prudent for him to have adopted such changes as are but too likely to be permanent.

His maps of ancient geography, although begun before his general Atlas was completed, may be considered as a new work, having, we believe, very recently received the finishing stroke. Together, they form an ingenious and valuable aid to the study of ancient and modern history. The *antient Atlas* (as it ought to have been intitled), has also its peculiar merits. It is judiciously distributed into four parts

† The form of *Louisiade*, in the general map of Asia, requires an exception to this commendation. It is corrected in the map of New South Wales, in the present edition.

To the first of these, which Mr. W. intitles *Geographia Sacra*, he has laudably paid so much attention, that it will be found a very useful companion to the Bible. Beside eight maps, illustrative of Palestine in its different geographical stages, and of other countries to which the Scriptures refer, six copious genealogical tables are added, on the authorities (exclusive of the Bible) of Josephus, Junius, Calmet, Sanson, Raleigh, Fuller, Stukeley, Anderson, and Bruce. On these, the ingenious compiler has evidently bestowed much labour; and, in a general view, certainly to a very good purpose: notwithstanding the extent to which those writers to whom he refers indulged themselves in conjecture, and the impossibility, in tables like these, of enabling readers to form their own judgements.

The second, and smallest division, is called *Geographia Ecclesiastica*. It contains only two maps of the eastern and western patriarchates of the Roman Empire; and one map distinguishing the dioceses of England, ancient and modern. To the latter is annexed, a copious table of the succession of Bishops; with the alterations of dioceses, at different times, in England, since the arrival of Augustin in 597; with their contemporary sovereigns. These afford useful illustrations of English ecclesiastical history. We think that Mr. W. would have materially improved this part of his work, had he extended his notice of general ecclesiastical history so far as Sanson's labours might conveniently have been pressed into his service.

In the third division, (which should have been denominated *Geographia Classica*, for the present title is altogether inadmissible,) are twenty good maps, mostly on the usual subjects of ancient geography. Two, on a larger scale, of Achaia and the Peloponnesus, deserve particular notice; although, as their design is to illustrate the travels of Anacharsis, they seem to us to be misplaced in *this* division. Those travels, fictitious as they are, relate to an authentic period of Grecian history; and should, therefore, have been referred to the following division, which is intitled *Geographia Historica*.

In this last part, Mr. W. has very properly detached from the general maps, those which represent the state of countries at different periods of ancient history. Of these, which are fifteen in number, the "world according to Herodotus," copied by permission from Major Rennell's performance, will not be deemed the least valuable. In an useful map of the countries which have professed the faith of Mahomet, Abyssinia, which never was Mahometan, is not distinguished from the rest; and in Saxon England, Cumberland, in which the Britons were not finally subdued till the



tenth century, is included in the kingdom of Northumberland; while Cornwall, which had submitted to the West Saxons, is represented as independent.

Some maps of the latter division are accompanied with chorographical and historical explanations, as are many in the general Atlas. These are announced in the title of that work, as "appropriate tables;" while the more laboured and important genealogical charts annexed to the sacred geography, are not intimated on the title page of the ancient Atlas. It is too rare an occurrence, that a publisher should be more intent on doing justice to his readers than to himself, for us to pass without notice; but, as the omission is very unlikely to be imitated, we shall suffer it to pass without censure. We would however recommend, that, in the next edition of the general Atlas, some hints should be given, in the "appropriate tables," of the changes of names, boundaries, and titular sovereigns, which have been, or may be made, in those countries that are unhappily situated within the reach of Bonaparte's talons. We can hardly advise that new maps should be constructed on all such occasions, any more than that a fresh chart should be made for every variation of the Goodwin Sands. We rather doubt whether maps should not be rendered independent on political geography, and be adapted to the natural boundaries of seas, rivers, and chains of mountains, without regard to the ephemeral distinctions of patronymical appellations or forms of civil government.

To return from this brief digression to the publications before us, we can cordially recommend them, for ingenuity of design, and general correctness and neatness of execution. For portable and scholastic uses, we think them preferable to any sets of maps that have come under our observation.

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Art. XII. *Imitations and Translations from the Ancient and Modern Classics, together with Original Poems never before published.* Collected by J. C. Hobhouse, B. A. of Trinity College, Cambridge. 8vo. pp. 255. Price 7s. bds. Longman and Co. 1809.

**NOTHING** accumulates so soon as fugitive poetry. Many a young master's rhymes, we believe, have been praised by *Mumma*, before the stripling has been entered at school; and, when once engaged in classical pursuits, the boy must be very dull who does not admire, and, admiring, does not imitate, the beauties of the ancients. We recollect a school-fellow of our's, who, when he had read five odes of Horace, had translated three, and had scarcely got through half one *Æneid*, before he had formed the design of giving to the

public a version of the whole twelve. It is true, these premature attempts are quickly consigned to oblivion; but they are succeeded by others more diligently elaborated; and, by the time a man is one or two and twenty, and leaves the university, it is ten to one but he has two or three port-folios, filled with 'lines' and 'stanzas,' with 'songs addressed to a young lady,' and 'elegies on the death of a friend,' and, we are sorry to add, in the present day it is ten to one but these are laid before the public. Thus the bookseller's window groans under the crudities of seventeen, under a load of 'poems,' 'miscellanies,' and 'hours of idleness.'

And where is the harm of all this? No one is obliged to buy these volumes, much less to read them. No; we only regret that they are bought, and that they are read. Every body knows how much sooner a taste is acquired for frivolous sing-song, than substantial poetry, and how this taste is encouraged by indulgence, *crescit indulgens sibi*: and we do lament, (what any one, who will take the trouble of looking into our boarding-schools and our colleges, will find to be the case) that the leisure hours which might be devoted to the beauties of Spenser, or the sublimities of Milton and Shakespeare, should be lost among the Littles, the Lewises, and the Strangfords.

Far be it from us to discourage any one from writing verses, or any thing else; it will humanize the mind, it will systematize the thoughts, it will polish the language. If this is not a sufficient reward to the young votary of the Muses, he may please his friends, and captivate his mistress; but, before he prints, do let him remember, that, in all probability, five out of six of his former companions at school, could print what would be quite as well worth reading.

Mr. Hobhouse has been moderate: the present volume consists of but about 260 pages, and of those, near a hundred are taken up by the contributions of friends. We have therefore to thank him for much that he has kept back; and, if the book were not defiled with indecency, we should thank him for some that he has given.

The three first and longest pieces in the volume, are imitations; the first, of Juvenal's *Atticus eximiè si cœnat*, the second, of Horace's *Omibus hoc vitium est cantoribus*, and the third of his *Prisco si credis*. This adaptation of ancient sentiments to modern manners and events requires considerable skill; a skill, which Mr. H., we think, does not possess. The first appears to us the best: but Juvenal's thoughts are always given at sufficient length by himself; why should Mr. H. double the number of lines? We give one extract, referring to the manners of past times, to satisfy the reader's curiosity.



*Illa domi natus, &c.*

' Their household goods as simple as their food,  
 Plates, dishes, spoons, and bowls were all of wood :  
 If then the gay luxurious lords forsook  
 Their wonted willow\* for too precious oak,  
 The graver sort cry'd shame on such a boast,  
 And thought all ancient British vigour lost.  
 Our wealthy peers must even eat in state,  
 And scorn the dainty if without the plate.  
 Behold their feast ! no dinner but a show,  
 Where glass and wax-lights glitter in a row ;  
 High in the midst, on golden columns rear'd,  
 Where late a plain substantial dish appear'd,  
 A field of flowers or naked figures rise  
 To please the taste for show, and feed the eyes ;  
 Whilst almost hid within the deep tureen,  
 Some bits from France, or German crout is seen,  
 No wonder, surely, if the dish excite,  
 More than the meat, an eager appetite.  
 Our sires preferr'd—a thing beyond belief—  
 A dish of pewter—for their food was beef.' pp. 25—27.

Of the merits of the second the reader will judge, on hearing that Horace's Stoic is represented, in Mr. H.'s imitation, by the modern *Methodist*. We had thought that no one was to be found weak or wicked enough to 'wag the tongue' against Mr. Wilberforce ; Mr. Hobhouse has undeceived us, and, we believe, few persons will contradict him, when he calls it an 'awkward imitation.' The satire closes thus :

' No monster of perfection, I  
 With all my faults for pardon fly  
 To gentle friends, for whose dear sake  
 I grant th' indulgence that I take ;  
 And find with them an happier fate  
 Than thou, a saint, so good and great.' p. 65.

Notwithstanding the great difference of tastes, we scarcely imagine that Mr. H. will find a 'happier fate' among wine and women, than Mr. Wilberforce has found in a life of beneficence.

There is nothing else of any length in the volume, except the 'Manciple's Tale,' from Chaucer, and the 'Miracle' from Boccace ; the gross indelicacy of both which is sufficient

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\* " Willow," &c. " When our houses were builded of willow then had we oaken men ; but now that our houses are come to be made of oak, our men are not only become willow, but a great many altogether of straw, which is a sore alteration." Holinshed, Description of Britain, chap. xvi.

' If Holinshed complained of these men of willow, what must in our times say ? V.'

deter us from dwelling on them. It is in vain to expostulate with Mr. H.; '*coarseness of phrase*' is explicitly defended in the preface, as not only innocent, but '*perfectly necessary in some kinds of poetry*.' We wish that our poets in general would forbear these *peccare docentes historias* of Boccace and Chaucer.

Of the smaller pieces, the '*Loving Lady's Complaint*' is a pastoral, and unworthy of notice: we wish, too, the '*Lament for Robert Burns*' had been in some other form than that of an imitation from the Greek of Moschus. The poem '*on the death of a young lady*,' contains nothing better than this.

'Oh! ye who round a parent's marble mourn  
 "That virtuous age has reach'd the mortal bourn;"  
 Vain are your tears, those griefs unjust assuage,  
 Age follows youth, and death succeeds to age.  
 When spring's gay hours, when summer joys are past,  
 The grave's chill winter then must come at last.  
 But when the budding rose of youth displays  
 The golden promise of a length of days,  
 Who but must weep to view the faded flower  
 Cropt ere its prime, and in its springtide hour?  
 Who but must weep that youth and early bloom  
 Should fail to save a beauty from the tomb?" p. 161.

The '*impromptu to a lady*,' and '*female levity*,' are contemptible. Horace's '*Septimî Gades*,' and Tibullus's '*Second Elegy*,' are well imitated, but we have not left ourselves room to quote them. None of the sonnets are composed with any regard to its strict and unalterable laws. The rhymes are very incorrect; in one place we have '*vice*' and '*advice*,' in another '*par*' and '*compare*;' in a third, in two successive couplets, '*leap*' rhymes to '*speak*,' and '*thing*' to '*sin*.'

It will be remarked, that these poems are said to be '*collected*' by Mr. Hobhouse. Of those which are the production of his friends, we think Lord Byron's are the best. If the use of the publication be required, the answer is very obvious; to convince the world that a few young men have just acquired the talent of construing Latin verses, and writing English verses. There is indeed another use, which we ought to mention, if it were only to soothe Mr. Hobhouse. When it is observed that this gentleman professes in his preface a decided aversion to any thing that can excite a blush on the cheek of modesty, and yet prints such poetry as we must none of our female readers will have the mortification to see or hear; when it is observed too, that he extols Mr. H. as '*the first (almost the only) poet of the day*,'



it will be extremely natural for the public to adopt a conclusion, which we have long considered indisputable; that an education merely classical,—and that a college life, involving an exclusive association with young men, and a separation from family endearments, from virtuous female society, and from rural scenes,—are in themselves remarkably calculated to stifle every generous sentiment, to benumb all tenderness of feeling, to destroy all sense of delicacy, to deprave the morals, and to corrupt the taste.

Art. XIII. *A Sermon* preached before his Grace the Archbishop of York and the Clergy, at Malton, at the Visitation, August, 1809. By the Rev. Sydney Smith, A. M. &c. 4to. pp. 22. price 2s. Carpenter 1809.

THE professed intention of this discourse, founded on 1 Tim. iii. 5 is to 'shew the immense effect which the character of the preacher has in recommending his doctrine'—'to contend, that it is our duty to begin with ourselves, to regulate our own passions, and to purify our own conduct, before we deem ourselves the lights of Israel.' What may have induced the reverend gentleman to select this particular topic, for the display of his pulpit eloquence, is a matter of no importance, and out of our province to conjecture. Sir Richard Steele, it is well known published his 'Christian Hero' in the vain hope of binding himself down to habits of sobriety and decorum.

In discussing the Apostle's parenthetical inference—"If a man know not how to rule his own house, how shall he take care of the church of God"—the preacher insists upon the necessity of 'propriety' in the clerical character; adverts to the 'duties of exertion'; spends a few sentences upon 'the subject of toleration,' so closely connected with his text; launches forth into a termagant philippic against the evangelical 'faction' (a race of mortals whom St. Paul no doubt had particularly in his eye) and concludes with some well written observations on ministerial faithfulness. If Mr. S. has any regard to that self consistency, which he has taken such 'immense' pains to recommend, we hope he will no longer think it necessary to upbraid the fanatics with the *vagrancy* of their *rangues*.

In his remarks on 'propriety,' Mr. S. has taken especial care not to 'overdraw the picture of clerical duties.' His good clergyman is to be distinguished from the people around him, by abstaining from an immoderate indulgence in harmless amusements and secular follies. But in what respects, may we be permitted to ask, does this miracle of excellence differ from, much less exceed, *any* person who conscientiously values his time and his faculties? Is it not the extravagance of absurdity (to say nothing of the crime) in any being, who aspires to be called rational, to consume life in frivolous occupations, or trifle it away in 'amusements,' which the most accommodating moralist can only call 'innocent' when pursued with 'moderation?' Indeed the distinction looks a little suspicious. When a shepherd feels inclined to follow the wanderings of his flock at a measured distance, it is no unfathomable policy which teaches him to break down their inclosures and lengthen their tether.

As the preacher has thought proper to confine this branch of his discourse to the subject of diversions, to the entire neglect, or nearly so, of the main scope of the Apostle's reasoning; as he has left almost untouched the specific scandal—

Cum fas esse putet curam sperare cohortis

Qui bona donavit præsepibus ;—

so he has very compendiously comprehended the duties of ministerial exertion in 'a love of knowledge.' To instruct the ignorant, to reclaim the wandering, and confirm the undecided—to administer relief to the necessitous, and consolation to the afflicted—and above all, to maintain a devout and holy intercourse with the Great Author of our being—these are duties of an inferior rank, and not being exactly calculated to cut a figure in a visitation sermon, are very properly omitted. The Clergy, he reasonably reflects, after all is said and done, must unavoidably have a tremendous quantity of idle time on their hands: 'How are they to employ it?' The answer is obvious: in the pursuit of knowledge. On the advantages of mental cultivation, therefore, our preacher has judged it convenient to introduce a very glowing eulogium; and when we consider how perfectly new his thoughts on this subject are, and that this is not much above the thousandth time of repetition, we must acknowledge it is intitled to considerable commendation. Yet Mr. Smith will pardon us if we complain of a trifling omission on this point. He has forgot to tell us whether knowledge is to be pursued for its own sake merely, or for a higher purpose; for its husks, or for its kernel; as a principal, or as an accessory. 'The love of knowledge' is one of the most indeterminate expressions in the compass of language. In itself it cannot properly be called a virtue. Intellectual attainments, however exalted, do not, as many examples testify, by any means presuppose pure conduct or well regulated passions. Their excellence must depend upon their use. The mind may be enlarged and strengthened only to extend wider the sphere of its pernicious influence: and in truth, it ought not to have been left quite unexplained, whether a minister, who conscientiously applies his talents to the developement of truth in the service of a sacred profession, is precisely in the same scale with him, who perfects a turn for declamation, by inventing anonymous libels on methodism and missions. We cannot sufficiently admire the effect produced by Mr. Smith's juxtaposition of his sentiments on the subjects of toleration and fanaticism. Religious opinion, he observes, is no cause for hatred; and its diversity should teach us moderation. In a discourse upon consistency it was before an artful oratorical expedient, a novel and well-judged *antiphrasis*, to exemplify this doctrine by an illiberal and abusive attack on his 'angelical' brethren. But we can easily account for this unwonted irritation; for this wretched distaste to a primitive 'faction'; for this bitter antipathy to men, by the sanctity of their life and zealous activity, are a practical slander to the careless and profane,—who, instead of perplexing themselves in ascertaining how far they may go, and where exactly they must stop, with the absolutely gothic are willing to believe that a minister may endure a state of perpetual exile from card parties and assemblies,—who do not regulate their views of 'propriety' by any such standard as



the world's opinion, or even its applause,—and who unambitiously imagine that a minister may be sometimes better employed than in reading or writing himself into distinction. That our author should hunt down such men with the hue and cry of madness and 'delirium,' is not, we repeat, surprising. But why, in the name of all that is wonderful, should he preface his reproaches with a *tirade* on toleration, or connect them with a pretended alarm for the safety of the church? It has of late, we perceive, become fashionable with a certain set of writers, to practise upon weak imaginations by religious phantasmagoria; to amuse themselves with drawing through their magic lanterns a set of caricatures on the dangers of the establishment. 'Things,' say these visionaries with the utmost gravity, 'cannot long continue as they are': the fever must come to a crisis; 'mankind will at last awake from their delirium, and then down goes the temple of the true God with the images of Dagon.' Do you inquire, who are the authors of these denunciations? Men with whom piety is a phantom, and morality a name.

To his Sermon, Mr. S. has added some notes; in which he is extremely anxious to repel the unfounded (and by him *unperused*) attack of a brother critic on the soundness of his faith. It is impossible to express the astonishment, admiration, and delight, with which we read the following sentences from the pen of this most orthodox and profound divine.

*'I believe, most firmly, in the doctrine of the Trinity, and in every iota of every doctrine taught in the Thirty-nine Articles!!! Upon the doctrine of the Trinity, in particular, I have always thought that the passage in St. John has been given up a great deal too easily; and that the concessions upon this point, made by the Bishop of Lincoln and others, are replete with the greatest possible danger!!!'* p. 20.

Many of our author's observations on subordinate topics, when duly limited and explained, are just and forcible: but his views on religious subjects appear to us indistinct and partial, his doctrine erroneous, his morality sometimes questionable, and his misrepresentation of a party, who do not happen to see exactly with himself, highly disingenuous.

Art. XIV. *Cheap and profitable Manure, &c.* Plain and easy Directions for preparing, and Method of using an excellent Compost for Manuring, Arable, Meadow, and Pasture Lands, in general, in the cheapest Manner, from which greater Productions of Grain, &c. will be obtained than from any other Manure at equal expence, discovered *solely* by John Morley, of Blickling, in the County of Norfolk, farming bailiff to the Honourable William Assheton Harbord, to which is added, his much approved Plan of clamping Muck, whereby a considerable expence is saved to the Farmer; and also the Manner of Improving the Growth of Underwoods, in the most luxuriant way. Second Edition, revised and corrected, by the Author, with additional Observations on various kinds of Manure not in general use, in this or the adjoining Counties; and Remarks on the Cultivation of Turnips, improving Grazing Lands, &c. 8vo. pp. 72 price 7s. Harding.

*EST modus in rebus.* The utility of a wheelbarrow as a wheelbarrow undeniable; but it ought not to be gilt, and varnished, cried up as

admirable and unique invention, and exhibited for sale at the price of a barouche, or a curricule. An evil of this kind, however, is so infallibly certain to work its own cure, that censure would be misapplied. It is quite needless for us to warn 'the industrious husbandman' against giving the 'moderate price' of *seven shillings* for a few hot-pressed pages, containing only Mr. Morley's excellent method, and his much approved plan.

Mr. Morley's 'discovery' consists in making compost-heaps upon the headlands of the fields for which the manure is intended, and mixing quick lime with it; certainly a most laudable method; but we should not be surprised if malicious critics were to quarrel with the originality of this invention, merely because it happens to be detailed in Parkinson's *Experienced Farmer and Irish Farming*! The judicious reader will know better than to call every coincidence a plagiarism.

The publication, however, is not without its value. The practices it recommends, we in general highly approve. One of these, though very commendable, supposes such an attention to minutiae which are generally thought below a farmer's notice in England, that we despair of seeing it adopted. It is to collect the dung of the cattle dispersed in the fields; which, if suffered to remain there, is useless, but when added to the compost hill may prove of considerable service.

The observations on manures not in general use, with the other supplementary matters, are mere common place.

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Art. XV. *A Sermon* delivered at the Ordination of the Rev. John Codman, to the Pastoral Care of the Second Church of Christ in Dorchester, (N.A.) Dec. 7, 1808. By William Henry Channing, Pastor of the Church in Federal Street, Boston. 8vo pp. 24. Belcher, Boston. 1808.

In this sermon the duty of earnestness in discharging the ministerial office is considered, from 2 Tim. iv. 2. *Be instant in season, and out of season*; and various urgent motives to it are assigned. It is an animated, impressive discourse: and proves that the preacher is no unworthy teacher and pattern of Christian zeal. The following extract will place him, we think, in a favourable light.

'Genuine christian earnestness is too rarely seen. Ministers and private christians are indeed very often in earnest; but their zeal is not seldom an unhallowed, destructive fire, kindled at any altar rather than at that of God. There are some, whose zeal is madness, who place religion in the fervors and extacies of a disordered mind, and who shatter their own and others' understandings in a whirlwind of sound.—There are some whose zeal is partial: they spend it all on forms and opinions, which though not unimportant, are not the essentials of christianity. They compass sea and land, not to make followers of Christ, but converts to their sect. They overlook the heart, that they may rectify the head; and make christianity, not a vital, inward, efficient principle, expressed in increasing conformity to Jesus Christ, but a dry, cold, barren system of modes and speculations.—There are some who are earnest enough, but their earnestness is passionate and irritable. They cannot bear contradiction. They do not address serious argument to the erroneous, and affectionate persuasion to the sinful, but express their zeal in clamour, abuse, hard names, and the varieties of persecution, which their situation places within their



reach.—There is also a zeal which is the base born progeny of pride and ambition. It is ever busy and active, for it loves to be seen and heard, and to acquire influence in the church. It is greedy of services which draw attention, and seeks to heighten itself by casting severe reflections on the lukewarmness of others. Remote from all these is true christian zeal. True zeal is enlightened and judicious; meek and gentle; sensible of its own infirmities, and therefore ready to bear long with others; not devoted to a party, but to the wide interests of christian piety; not anxious for elevation, but willing to be eclipsed, and thrown far behind by the more splendid and useful exertions of others, for the common cause of christianity.' pp. 10, 11.

Art. XVI. *Essays, explanatory and experimental, upon a few select Passages of Scripture.* By Stephen Lowry, M. D. of Falmouth, with a Recommendatory Preface, by Robert Hawker, D. D. vicar of Charles, Plymouth. 12mo. pp. 164. price 4s. bds. Williams and Co. 1809.

IT will naturally be supposed that the theological complexion of a work recommended by Dr. Hawker, bears a strong resemblance to that of his own performances. We learn from his Preface, that his friend Dr. Lowry, having been compelled by ill health to retire from an extensive provincial practice, has improved part of his leisure by writing down his thoughts on several important passages of Scripture. The author himself, though professing no disrespect for commentators, observes, that he has not consulted any of them, but that his sentiments are derived, as he expresses it, 'from a higher source' than the writings of men. We cannot recommend this example to those who intend benefiting the public by the result of their meditations on Scripture, unless, indeed, they could be deemed exceptions from the general rule on account of their learning, their acuteness, and their freedom from theological prepossessions. It is scarcely necessary to add, that, whatever objections we might state to particular features of this work, or to its general character, it strenuously contends for the grand doctrines of Christianity, and manifests a very devotional spirit.

Art. XVII. *A brief Inquiry into the present State of Agriculture in the Southern part of Ireland, and its Influence on the Manners and Condition of the lower Class of People: with some Considerations upon the ecclesiastical Establishment of that Country.* By Joshua Kirby Trimmer. 8vo. pp. 80. price 3s. 6d. Hatchard. 1809.

THIS is a sensible production, and calls the attention of the public in general, but particularly of the landholders of the south of Ireland, to subjects of the first importance. We are all too well acquainted with the miserable and cheerless state of the Irish peasantry, to derive much information from Mr. Trimmer's survey: but the moral and political defects existing in that part of the empire cannot be too often held up to view, until the self interest of the land-proprietors, and the dormant or diverted patriotism of public men, be directed to alleviate or remove them.

The general want of farm-buildings, or rather of the means and materials to construct them, is considered by Mr. Trimmer as forming one

great cause of the defective, and indeed retrograde state, of the agriculture of Ireland: another, which indeed he justly calls "the very pest of the country, the cankerworm of its prosperity," is the system of letting and reletting at improved rents, so that the land is at length rented for a very short term, or only at will, by the cultivator, for nearly as many pounds as there are shillings in the original lease. It is needless to point out the absurdity and unprofitableness of this system. Its effects are deplorable, and flash conviction in the face of every man who visits the country.

We cannot persuade ourselves, however, that the well meant scheme Mr. Trimmer proposes for the remedy of these evils, is either adapted to answer the purpose very effectually, or likely to be put to the test of experiment. It is grounded upon the supposition that government would grant 150,000*l.* to be distributed in bounties of 300*l.* each to five hundred new settlers, intelligent farmers from England, for the purpose of enabling them to take farms of 100 acres each on long leases, and set an example of good husbandry.

Mr. Trimmer also suggests some methods of providing for the erection or repair of churches and parsonage houses: he asserts explicitly, and in our opinion most justly, that "nothing effectual can be done to relieve the Irish from the calamities of the tithe system but by means of commutation in an allotment of land in lieu of them;" and concludes his pamphlet with a very handsome eulogy on the Irish character, and pressing recommendation of their case to the compassionate attention of British senators.

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**XVIII.** *On the Education of the Poor*: being the First Part of a Digest of the Reports of the Society for bettering the Condition of the Poor: and containing a Selection of those Articles which have a Reference to Education. 8vo. pp. 276. price 5*s.* bds. Hatchard. 1809.

WE are happy to contribute to the circulation of these valuable papers, in which the benevolent will find much to interest their feelings, as well as to excite and direct their activity. Besides the papers from the Society's Reports, there are several articles now first published. These are, a preface on the general education of the poor by Bernard, an account of a day school established in the 53rd regiment at Berhampore, an account of the school of industry for girls at Cheltenham, regulations of the schools of St. John's chapel, Bedford Row, with the excellent Mr. Cecil's address to the parents of the scholars, and, lastly, an entertaining and very instructive narrative intitled the history of Betty Thomson, being the first part of a practical commentary on the Society's Reports, which is also printed separately for distribution, to induce cottagers to adopt some of the improvements they recommend.

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**XIX.** *The Christian laid forth in his whole Disposition and Carriage.* By Joseph Hall, D. D. and Bishop of Norwich. Revised and addressed to those committed to his Ministerial Charge, by Henry Budd, A. M. Chaplain of Bridewell Hospital, Minister of Bridewell Rectinct, and Rector of White Roothing, Essex. 12mo. pp. 34. price 1*s.* Rivingtons, Hatchard, Baldwins. 1809.

With great pleasure we see this excellent tract published separately, and recommend it to all our readers as highly worthy of pe-



rusal, and benevolent circulation. To such of them as are unacquainted with it, we beg to observe, that it contains a description of the Christian's life and character under the following heads. The Christian's Disposition. His Manner of spending the Day. His Recreations. His Meals. His Night's Rest. His Carriage, or Conduct. His Resolution in Matters of Religion. His Discourse. His Devotion. His Sufferings. His Conflicts. His Death.

As a specimen, we extract the section intitled 'his Night's Rest.' We envy not the feelings or the taste of those, who can read it without interest and pleasure.

'In a due season he betakes himself to his Rest; he presumes not to alter the ordinances of day and night, nor dares confound where distinction is made by his Maker: it is not with him as with the brute creatures, that have nothing to look after but the mere obedience of nature; he does not therefore lay himself down as the swine in the sty, or a dog in the kennel, without any further preface to his desired sleep, but improves those faculties which he is now closing up to a meet preparation for a holy repose; for which purpose he first casts back his eye to the now expired day, and seriously considers how he has spent it; and will be sure to make his reckonings even with his God before he parts. Then he lifts up his eyes and his heart to that God who has made the night for man to rest in, and recommends himself earnestly to his blessed protection; and then closes his eyes in peace, not without a serious meditation of his last rest; his bed represents to him his grave, his linen his winding sheet, his sleep death, the night the many days of darkness, and, in short, he so composes his soul, as if he looked not to wake till the morning of the resurrection: after which, if he sleep, he is thankful and cheerful; if he sleep not, his reins chasten and instruct him in the night season; and if sleep be out of his eyes, yet God and his angels are near. Whensoever he awakes, in those hands he finds himself, and therefore rests sweetly, even when he sleeps not. His very dreams, however rare or troublesome, are not to him altogether unprofitable: for they serve to discover not only his bodily temper, but his spiritual weaknesses, which his waking resolutions shall endeavour to correct.

'He so applies himself to his pillow, as a man that meant not to be drowned in sleep, but refreshed: not limiting his rest by the insatiable lust of a sluggish and drowsy stupidity, but by what his health requires, and what will fit him for his calling; and rises from it (not too late) with more appetite to his work, than to a second slumber; cheerfully devoting the strength renewed by his late rest, to the honour and service of the Giver.'

Mr. Budd's impressive address to those for whom the publication is primarily designed, does honour to his ministerial and Christian character.

Art. XX. *A Letter to the Right Hon. William Windham, on his opposition to Lord Erskine's bill for the Prevention of Cruelty to Animals.* 8vo. pp. 38. price 1s. Maxwell and Co. 1810.

**M**ANY good people have been prodigiously surprised and scandalized at the rejection of Lord Erskine's bill, and have considered it as a foul blot on the character of the British Senate.

they never hear of the *Slave Trade*? For our part, it was just what we expected; and we cannot agree that either the ingenious Mr. Windham, or the merry Parliament who at his signal laughed down the few friends of liberty and benevolence, have in any degree forfeited the claims they before possessed to the public esteem. 'You knew your men,' says this letter-writer, 'and trusted to your Wit and Humour; you were sure that a Bill in which neither *Ins nor Outs* were interested, would expire under a number of devilish good laughs.' He evinces much acuteness, in exposing the Honourable Member's disingenuous sophistry, and barbarous ethics, in those parts of his speech which were to pass for argumentative. We think the following observations equally just and important; they powerfully strengthen Lord Erskine's argument for a legislative recognition of the duty of man toward the brute creation, considered merely as an expedient for cultivating his benevolent sympathies, and refining his character as a social being.

'The reception which Mr. Canning's exemplification of misery\* in the person of a human being, fallen into contempt through poverty and age, met with in the House of Commons, demonstrates most forcibly the little consideration the generality of people are likely to bestow upon the brute creation, over which they fancy they have an almost infinite superiority. "It is not a Christian, is it?" is the answer sufficient in the minds of the vulgar for every kind of ill usage of an animal: what reply is to be made to it? They know suffering is not peculiar to Christians; but they care not: for they think there is no moral obligation to consider the misery of a creature that is not a Christian. I am much deceived if such people would not act the same by a Christian, if they had him as fairly in their power, and could indulge their dispositions without fear here or hereafter. I have already advanced an opinion founded on history and observation, that man is, as carnivorous animals all are, prone to cruelty: his reason alone produces sympathy or concern in the evils of others: "*Homo sum humani nihil a me alienum puto*:" I think the following sentence, as more comprehensive, is much superior, "*Haud ignara mali miseris succurrere disco*"—"Not unacquainted with evil myself, I learn to succour the miserable." Goodness must be the certain result of perfect reason. The imperfection of reason, or the neglecting to direct it to the true conception of the condition of other beings, leaves sympathy dormant, and our animal nature predominant. At the execution of the wretched madman Ravillac, how could the people of France shout at the doleful shriek he uttered when his arm was cut off, and boiling oil applied thereto? because they could indulge their natural propensity without the checks of conscience. When his joints were all dislocated by horses unable to pull him asunder, the nobility were eager in the offer of their own horses for that dreadful purpose. Two Italian physi-

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\* Mr. Canning is stated to have ruined the bill against Bull-baiting, by humanely suggesting the following mock preamble; "Whereas a poor little old woman in a red cloak, was gored by an overdrove ox on Ludgate Hill"—at which, it is said, the House laughed immoderately, and determined that bulls *should* be baited.



cians, who could not be influenced by concern for the death of a King of France, would have undertaken to keep him alive in constant torments for three days. To recite all his tortures would fill a volume ; but they were beheld with savage delight, are recorded circumstantially, and have been read with avidity by good people of both sexes. What is the nature of the pleasure men take in such reading ? Many well disposed Christians have attended the execution of heretics burned at the stake for not perceiving the Almighty's revelation of himself and his will so clearly as themselves, and contemplated with great satisfaction the certainty that the wretches torments would not end here, but endure hereafter for ever.'

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Art. XXI. *An Enquiry into the best System of Female Education ; or Boarding School and Home Education attentively considered.* By J. L. Chirol, one of his Majesty's Chaplains at the Fr. Royal Chapel, St. James's Palace. 8vo. pp. 390. price 9s. bds. Cadell and Co. 1809.

**M.** CHIROL most vehemently condemns the boarding school system of education for females ; and inveighs with great severity, and indeed with a sort of indiscreet explicitness that ought to keep his book out of the way of *all children*, against the corruption that prevails, he tells us, in most institutions of that kind. His preference of private tuition for girls, and his opinions on education in general, appear to us well founded ; but we are persuaded his censures are much too indiscriminate ; and cannot on the whole recommend his publication as intitled to displace, or even to accompany, the admirable works on the subject which our readers already possess.

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Art. XXII. *An Attempt to shew the Folly and Danger of Methodism ; in a Series of Essays first published in the Weekly Paper called the Examiner, and now enlarged with a Preface and additional Notes.* By the Editor of the Examiner. 8vo. pp. 40. price 2s. 6d. Hunt. 1809.

“ **T**HE silly invectives of a simpleton, who writes in a newspaper.”\*

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Art. XXIII. *Considerations addressed to a Young Clergyman, on some Trials of Principle and Character which may arise in the Course of his Ministry.* By Stevenson Macgill, D. D. Minister of the Trone Church of Glasgow. 12mo. pp. 243. price 4s. 6d. Longman and Co. 1809.

**A** MORE valuable work than this can scarcely be pointed out, for the use of theological students and Christian ministers. Every page deserves repeated perusal, and the most serious attention. The advice it contains, could only result, we are persuaded, from a happy combination of piety, acuteness, observation, integrity, and discretion. We are happy to say, farther, that it is so little appropriated to any particular class, either by the complexion of its theology, or the minuteness of its precepts, that it may be recommended with equal propriety to ministers of almost all denominations. The considerations are on the following subjects : pride, vanity, worldly policy, an uncharitable and party spirit, &

love of company, indolence, and spiritual indifference. A short extract or two may convey some idea of the manner and spirit of the publication.

Let it not be supposed that this unvarying integrity and faithfulness, is inconsistent with a just desire to please, unwillingness to offend, prudence, and a proper consideration of circumstances in the discharge of our duty. Still less let it be supposed to justify a careless indifference, and wanton disregard of the feelings and opinions of any individual. Such disregard is generally the effect of a harsh and cruel temper, and is wholly opposite to the mild and affectionate spirit which the gospel enjoins us to cultivate. But as men often justify their vices, by associating them, in their imaginations, with some praise-worthy disposition, so sometimes, they will be found attempting to represent their coarseness of manner, and violence of conduct, as the effects of the sincerity and openness of their hearts. Disregard of the feelings of our fellow creatures, has, however, no connection with the virtues of openness and sincerity of heart. Pride, ill-humour, and vindictive passions, will, indeed, produce a freedom of language and conduct; but this is not the freedom which conscience dictates, and a good man allows himself to exercise. A man may be violent also, without being either conscientious, faithful, or steady to his principles. And as he who talks most of his courage, is not always the boldest in the day of battle; so he who blusters loudest about independence and sincerity, is not always the firmest in resisting temptation, nor the least servile and accommodating, where his interests and passions are concerned.' pp. 76, 77.

We hope the following sentences will not be read in vain.

'When a minister of the gospel is more animated with the desire of applause, than with the sublime desire of doing good, at a time too when the great objects of religion are before him, when the eternal interest of his hearers should peculiarly engage his mind, and the highest affections and sentiments should animate his soul; from whatever quarter he seeks admiration, by whatever means he indulges his propensity; whether he seeks the applause of the rich or the poor, courts distinction by accommodation to any depraved taste among his hearers, or by the display of his own personal talents and accomplishments; whether he wishes to appear popular or profound, ingenious and learned, or elegant and refined, distinguished for the pathos of his description, or the force of his expression, the simplicity or the pomp of his manner, the fluency of his words, or the strict propriety of his pronunciation and tones—in whatever way he courts applause, I hesitate not to say that in such a situation and in such duties, he acts a mean and guilty part, and will never rise to the elevation and honour of him who loses every lesser consideration in the desire of the salvation of men. His vanity also, in spite of his efforts, will inevitably appear and disgrace his best performances; and, if indulged, will eat out like a poison the very heart of piety, and leave him at length only the poor empty external form, which all who approach him may discover to be light, rotten, and unsound.' pp. 49, 50.

When the work is reprinted, we would suggest the propriety of arranging it in the form of letters, with the addition of running titles to the various sections, indicating the subjects on which they are employed.



Art. XXIV. *A Discourse on the Being or Existence of God (as discoverable by natural and unprejudiced Reason ; )* intended as a popular antidote against the pernicious influence of modern infidelity. By the Rev. Christopher Hodgson, LL. B. Rector of Marholm, Northamptonshire. 8vo. pp. 23. price 1s. 6d. Rivingtons.

THE author professes to regard this discourse 'rather as a compilation than as an entire original composition.' In this view, it is not destitute of merit. The reasoning is clear, the arrangement neat, and the language perspicuous.

Art. XXV. *The National Jubilee, celebrative of the Fiftieth Anniversary of the Reign of George the Third, politically and morally improved.* By a Magistrate. 8vo. pp. xviii. 74. Price 2s. Matthews and Leigh, 1809.

WE have here a Sermon of seventy-four pages, from Matt. xxii. 21. preceded by an 'apology' of eighteen. The general tendency of both, to promote a spirit of unanimous patriotism and scriptural piety, is intitled to our approbation. After duly considering the very peculiar style, the tone of thought, the numerous notes, and abundant quotations in English, Latin, and Greek, we were not much surprised to read the following words: "Considerable pains have been taken in a recent publication—*The Temple of Truth*,—to demonstrate from 'the Oracles of God,' that nothing is Christianity but what represents it as *wholly a Religion of Grace*," p. 51. The author calls himself 'an insignificant Village Pastor,' (p. xviii.) speaks of 'the solitary spot' he inhabits, (p. 53.) and intimates that the 'substance of the discourse was preached at the parochial church of a small village in the county of Surrey.' (p. 2.)

Art. XXVI. *Jubilium Regis ; a Discourse on the Objects and Consequences of the present Royal Jubilee ; preached at Diss, Oct. 25, 1809.* By the Rev. William Ward, A. M. 8vo. pp. 20. Price 1s. Button, 1809.

OCCASIONS of great public notoriety (such as '*Jubilium Regis*,' for example,) have been long observed to act like a *levy en masse* among such of our fellow subjects as are able to carry pens. It would perhaps be useless to advise these local militia (for local, alas, they are, though to their sorrow) to ponder 'upon the objects and consequences' of taking the field of letters : and it would certainly be unfair to examine their qualifications with much critical exactness.

From Isaiah lxi. 2. Mr. W. takes occasion to observe, that 'the Jubilee is a very remarkable time,' because it refers to the ancient Jubilee, and was 'particularly foretold by the British sage Merlin.' He proceeds to expatiate on the religious blessings of the present reign ; but, with regard to civil liberty, he thinks the application of the 'ancient jubilee,' somewhat more 'difficult.' Under the next head of his discourse—the judgements implied by the jubilee on the opposers of civil and religious liberty—we are edified with the forebodings of 'the pious and excellent maid of Orleans,' with the prophecy, as Mr. W. calls it, of Abp. Usher, with the prognostications of Mr. C. Love, and with the predictions of a Mr. Alex. Peddie, who, the author informs us, was 'an eminent presbyterian divine.' He concludes by observing that 'this Jubilee can be truly enjoyed only by those who mourn for sin.' We think the writer's piety is more conspicuous than his judgement.

## ART. XXVII. SELECT LITERARY INFORMATION.

*Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The difficulty in procuring the dried specimens, which accompany Mr. Amos's treatise on Grasses having been hitherto great as to have confined the circulation of that valuable work merely to the original subscribers, we have to state the removal of such difficulty, and that a number sufficient to meet the urgent demands of the public has been at length prepared, and will very speedily be brought forward in a new edition.

The Rev. Mr. Phelps has nearly completed his Botanical Calendar; it is therefore expected very shortly to make its appearance.

Mr. Cumberland's Poem on the Death of Christ, has not been to be procured for some time, but we understand that a new edition (being the seventh) is now nearly ready for delivery.

Mr. Pratt has in great forwardness a new work, called the Lower World; occasioned by Lord Erskine's speech on the second reading of the bill for preventing wanton cruelty to animals. He also intends to give to the public the long-promised specimens of the poetry of Joseph Blacket, with a portrait of that extraordinary young man.

Mr. Latham has in the press, Facts and Opinions concerning Diabetes.

A History of the Inquisition in Italy, Spain, Portugal, &c. illustrated by numerous plates, in a large quarto volume, is in the press.

Mr. Hamilton's Travels in Syria and the Holy Land may very soon be expected.

Mr. Lee, surgeon, of Shields, will shortly publish a Treatise on Mortification.

A new edition of Purchas's Pilgrims, will shortly appear, printed in quarto, uniform with the recent editions of the English Chronology.

A new edition, being the thirty-third, of the Pantheon, is in considerable forwardness. The letter-press has undergone complete revision, and the language is so altered as not to offend the most delicate ear; and, beside other improvements, it will be illustrated by a series of engravings in outline, from original drawings, of antique statues, &c.

A Tour through the Central Counties of England, namely, Worcester, Stafford, Leicestershire, and Warwick, including their topog-

raphy and biography, will shortly appear in a royal quarto volume, embellished with twenty-four elegant plates.

Benjamin Thompson, Esq. of Nottingham, has in the press a translation of M. Layestrie's Account of the Introduction of the Merino Race of Sheep into the several Countries of Europe where they are naturalized; the work is accompanied with notes relating to the mode of managing this valuable breed, which the translator's own experience has enabled him to supply.

Mr. Benjamin Travers, Demonstrator of Anatomy, and Surgeon to the Honourable East India Company, has in the press and nearly ready for Publication, an experimental Enquiry concerning injuries to the Canal of the Intestines, illustrating the Treatment of penetrating Wounds and mortified Hernia.

Mr. Ticken intends to publish a Historical Atlas, ancient and modern, to consist of six select charts.

Dr. Bians of Lancaster, formerly Head Master of Ackworth School, has lately finished a new English Grammar, upon which he has been engaged at intervals during many years.

Dr. Smith is printing a Translation of Le Roy's Instructions for gouty and rheumatic Persons.

The Author of the Refuge has in the press, a Piece on the Sufferings of Christ.

Dr. Watson has nearly ready for publication, a theoretical and practical View of the Instruction of the Deaf and Dumb; containing hints for the correction of impediments in speech; together with a vocabulary. Illustrated by numerous copper-plates, representing the most common objects necessary to be named.

A translation of M. De Luc's Geological Travels in the North of Europe, will appear in a few weeks.

The Rev. Caley Illingworth, F. A. S. will shortly publish, in a quarto volume, illustrated by several engravings, a topographical Account of the Parish of Scampton, in Lincolnshire, and of the Roman Antiquities lately discovered there.

Mrs. Smith will shortly publish the Female Economist; or a plain System of Cookery, for the use of private families.

In the press, a Letter to Sir John Nicholl,



on his late decision against a clergyman, for refusing to bury the child of a dissenter. With a preface addressed to the Archbishops and Bishops of the Church of England. By a Clergyman.

The Rev. Thomas Comber, A. B. author of *Memoirs of Dr. Comber, Dean of Durham, a Visitation Sermon, &c.* is preparing the *History of the Parisian Massacre of St. Bartholomew*, wherein all the minute circumstances of that sanguinary event are faithfully portrayed. Collected from unpublished manuscripts and other authentic sources.

Robert Steele, Esq. of the Royal Marines, has in preparation a *Tour through the Atlantic, or Recollections from Madeira, the Azores, and Newfoundland*, including the period of Discovery, Produce, Manners and Customs of each. With a chart.

Lieut. Colonel Mark Wilks, will publish early next month, in 4to. with maps, the first volume of his *Historical Sketches of the South of India*, in an attempt to trace the History of Mysoor, from the origin of the Hindoo Government of that State, to the Extinction of the Mohammedan Dynasty in 1799; founded chiefly on Indian Authorities, collected by the Author while officiating for several years as Political Resident at the court of Mysoor.

This work will comprise a brief narrative of the military operations and political connexions of Mysoor, with its Hindoo, Mohammedan, and European neighbours, during the whole of that period; notices of

the character and effects of the successive revolutions of the south; on the institutions and property of the natives; with a dissertation on the nature and history of the landed property of India, from a period antecedent to the expedition of Alexander until the present day; and incidental illustrations of the doctrines, the history and sanguinary religious persecution of the Hindoos of some interesting Hindoo sects hitherto but little known; and of the character, manners, and opinions of the nations whose transactions are described.

Dr. Scott, late Oriental Professor of the Royal East India College, has at the press an edition of the *Arabian Nights Entertainments*, to be embellished with engravings from designs by Smirke. The last edition in 4 volumes duodecimo the translation of Galland's French version received considerable correction, from the pen of Mr. Gough, of Enfield. This edition Dr. Scott adopts as his basis, carefully revising and occasionally correcting it from the Arabic original. To this he has added a new volume comprising thirty-five tales now first translated from an Arabic copy of the 1001 nights, brought into Europe by Edward Wortley Montague, Esq. and deposited in the Bodleian Library at Oxford; and also an introduction and notes illustrative of the Religion, Manners, Customs and Domestic Habits of the Mahomedans.

The life of Colonel Hutchinson by his Wife is printing in two volumes octavo and will soon be ready for publication.

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